

# FUNDAMENTAL AND ADULT EDUCATION

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## EDITORIAL

In the current issue we introduce with the article by Bruce Roberts a series on the problems of providing reading material for those who have recently learnt to read or are still completing the learning process. There is no need for us to emphasize the extent of this aspect of fundamental education nor its basic role in the success of literacy campaigns. Nor shall we gloss over the complex and at times seemingly insurmountable nature of some of the problems which must be faced by educators and administrators attempting to provide on the spot suitable reading materials for the product of these campaigns—whether they be school leavers or adults with literacy certificates. The Unesco Secretariat has begun this year a series of operations—surveys, studies, meetings, research, exchange of personnel and documentation—which it is hoped will lead eventually to some at least partial answers to these problems, as well as provide immediate help to particular projects. This is a fairly natural consequence of previous Unesco action. In 1951 research was carried out into the role of vernacular languages in fundamental education (see *The Use of Vernacular Languages in Education—Monographs on Fundamental Education*, VIII). Then followed meetings and research into the role of a second language in this work (see particularly *African Languages and English in Education—Educational Studies and Documents*, II). This was again followed by research into methods of teaching reading and writing (the revised version of *Preliminary Survey on Methods of Teaching Reading and Writing*, by Dr. William S. Gray, now in the press) and current research into measuring and determining levels of literacy and evaluating literacy campaigns. The action being undertaken on reading material will thus be seen to complete a sequence and to provide the final step towards full independent reading. Reports, articles and notes from our readers on experience gained are cordially invited, to be added to the common pool of knowledge.

We have previously announced that editions of this bulletin, apart from the English and French version produced in Paris, appear in Spanish at Pátzcuaro, Mexico, and in Arabic at Sirs-el-Layyan, Egypt. We are pleased to announce that selections from the bulletin now appear regularly in Indonesia and India. Inquiries regarding these should be addressed to the Unesco National Commissions of these countries.

# THE FUNCTIONS AND ORGANIZATION OF A LITERATURE BUREAU

Some general conclusions from experience in Africa and the South Pacific

BRUCE ROBERTS

Universal literacy without literature is a contradiction of terms. Yet it is in just those areas where there is the greatest need for a very rapid increase in the percentage of literates that we encounter the greatest difficulties in providing the necessary literature. Unless those difficulties can be overcome, much of the effort and money spent on intensive literacy work, and in maintaining formal education systems, will be wasted.

Some of the difficulties are temporary even though their solution may take time; for example the training of man-power in the various skills required, and the building up of necessary technical and material resources. Other difficulties are inherent in some areas, where intractable language problems, scattered populations, and difficult communications affect not only literature provision but everything else as well. But even where efforts to provide literature had been going on for many years, somehow the results were often disappointing and lacking in the quality and variety required, and frequently appeared to be obsolescent soon after publication. One never seemed to catch up with the needs of the situation.

As will be seen, the preparation, production, and distribution of literature involves the work of a great many different people; one of the causes of the disappointments referred to in the previous paragraph is that so much of this work tended to be done by enthusiastic people who had urgent need for some particular kind of material, independently of what anyone else was planning or doing, and with a lack of technical knowledge concerning the production and distribution of printed material, no matter how expert their knowledge in their own field or how sincere their intentions. Somehow one had to canalize this knowledge and enthusiasm, make it more aware of various related problems, provide it with certain technical and material supports, and so help it to bear fruit and to transform dusty manuscripts on the shelves into appropriate and attractive material in the hands of readers.

The first step in this process was to recognize that where the production of literature is an urgent matter and difficulties of the kind described above exist, the matter cannot just be left to chance. So many different problems; fields of activity, and people were involved that the business of the provision of literature had to be made someone's particular concern. Since it was equally clear that public finance would be required in support of the work, governments took a lead, and as a result the present-day type of literature bureau became established.

Careful consideration by these bureaux of the work which had preceded their establishment, and their own experience during their early days, soon convinced those in charge that what was needed was not just another government department concerned only with the production of official publications, while the rest could be left to look after itself. For reasons to be discussed later, this would not only not solve the literature problem, but would, in the long run, aggravate it. What was wanted was a new approach to the question; some method which would enable both official and non-official contributions to the problem to bear their greatest fruit, and a method which, while meeting immediate and urgent needs would also look towards the long-term necessity of getting the provision of literature onto a more self-supporting basis. Thus the methods and structure of a literature bureau have been shaped by their particular outlook on the problem, and by the financial procedures they have developed for the solution of various problems.

As with any other activity, the way in which a literature bureau needs to be organized





will be determined by the particular functions assigned to it, and these functions will in turn stem from the long-term overall purposes of the bureau. Now these purposes must meet certain problems, conditions, and needs which exist, and will continue to exist for many years, in regions where a present or comparatively recent spread of literacy is replacing a former large percentage of illiteracy.

This 'chain' of reasoning is of some importance, for the precise role of a literature bureau, and the manner of organizing it, will vary in different territories. They will depend on what facilities and means are already to hand, and on the literacy and literature pattern existing; and they will also depend on local preferences or necessities for any particular type of administrative arrangement rather than another. While the knowledge that the establishment of a literature bureau may be shaped to meet local needs in this way will be a source of satisfaction to territories contemplating the establishment of a bureau, it makes it more difficult to give precise and clear-cut advice on how to go about setting one up, without a careful examination of the situation existing in the territory concerned. However, the origins of literature bureaux, and the development of their methods and organization, evolved during the last 20 years or so in the content already defined. If therefore, we first examine the conditions which are inherent in the literature problem in these areas it will then be possible to see what is required of a literature bureau, and to provide, within whatever administrative patterns and material means may be at our disposal, an organization to meet them.

The first essential is to recognize that the literature problem in these areas is a continuing one which will last for a considerable time. In the early stages very large provision will be required at the 'new literate' levels for adults, and at the school text-book level for children, while requirements for higher literacy levels will be smaller. But, according to the degree of success achieved in our literacy work, there will be in succeeding years a falling off in the requirements for adult new literates, although this will be



accompanied by a great increase in the requirement at a more advanced level, and especially by the necessity for material to meet the needs of greatly increased numbers of literate school-leavers. (This problem of providing for the needs of school-leavers is vital and one of the most frequently neglected.) Thus while we are all familiar with the idea that it is necessary to provide a graduated range of literature to correspond with different levels of reading ability and educational background, it is sometimes overlooked that in the literature situation we are discussing, the relative proportions of the population at these different levels—consequently the points of emphasis in our work—are in a state of continuous change, and can greatly change even in a few years. As Gerald Wilson of the Northern Rhodesia and Nyasaland Publications Bureau has pointed out, the term 'follow-up literature' is misleading; what we have to do, and what is one of the most important tasks of a literature bureau, is to *imagine well ahead* what will be necessary. From the time a publication is first projected, through the time it takes to find an author and get it written, illustrated, printed and published, can take anything up to three years. This is a fair proportion of a child's school life in many areas.

There are other factors which accentuate the continuous and changing nature of the literature problem. School-leavers not only have a greater reading ability than their less fortunate forebears; they also have a range of new knowledge—to be provided for or utilized as the case may be. The increased provision for general education which accompanies any attack on illiteracy, in itself gives rise to changed attitudes and desires, and this in turn affects literature needs, quite apart from the effect of rising levels of mechanical reading ability and comprehension. One need not elaborate this further; but it is clear that the immediate publication of even a vast amount of material, if that proved possible, would not in any way remove the necessity for new material in 5, 10, or 15 years. This does not mean there is a permanent necessity for a literature bureau, though the necessity may persist for longer than was at first thought; but it does mean that the objectives, functions, and methods of a literature bureau must aim at solving this long-term problem, and must not be *solely* concerned with the printing and production of official publications for which there is an immediate and urgent need.

The *quantity* and *variety* of material needed is a factor which significantly affects the organization and methods of a literature bureau. One has heard, perhaps too often, the suggestion that because the percentage of literacy in a particular area is low, special attention to the question of literature provision is not yet an urgent problem. (Just how the percentage of literacy is going to rise without literature is not clear.) But no matter how good the quality of the teaching may be, a people's ability to read fluently and with good comprehension comes quickest, and in its most permanent form, from constant practice with a variety of material. The vast amounts of money required to maintain a formal school system and literacy campaigns will be largely wasted if the quantity and variety of reading material is insufficient to allow of the necessary practice, not merely at school, but in homes and in villages. How often one has seen school-children who are reciting rather than reading, because they have had to go through the same material again and again. The need for quantity, then, is one of the factors determining the functions and methods of a literature bureau.

A very large number of people will be concerned, directly and indirectly, in meeting the complex literature needs implied in the previous paragraphs. There will be the people with responsibilities in various fields of activity—education, agriculture, health, economics, etc. and language and literacy experts; and also those people whose concern is with social change and cultural problems—a field of literature provision often greatly neglected. In the course of time material will be required in all these fields, at various 'literacy levels' and in various forms—leaflets, pamphlets, books, and periodicals. But with the advent of literacy, reading cannot long be confined to text-books and other materials of instruction; every culture has its own forms of creative and artistic self expression and recreation, and there soon comes a desire to use this new form also, especially when older forms begin to lose their appeal or no longer offer sufficient



opportunity for practice. Means must be found to help and guide the new author, who, after all, will soon have to cater for the new reader. But as well as all these people who will be concerned with the preparation of new material, there will be many others who will be concerned with its production and distribution—artists and illustrators, printers, publishers, booksellers and the like.

The multiplicity of people who must of necessity take part in the provision of the new literature is one of the major factors affecting the structure of, and even necessity for, a literature bureau. In some places, Europe for example, it so happens that the spread of literacy, the growth of technical resources for printing and publishing, and the development of widespread commercial facilities which support its financing and distribution, have taken place more or less side by side over a fairly long period of time, so that the main literature needs have come to be met through a complex but apparently self-balancing and self-perpetuating system of commercial relationships between authors, printers, publishers, booksellers, and readers. The part played by official bodies in relation to the whole output of literature is relatively small. But in the areas we are discussing there is a dilemma to be faced: literature is wanted in large quantities quickly; stages which elsewhere have occupied years in slow growth have to be accelerated and often attended to simultaneously instead of in sequence. But this very frequently has to be done without the necessary supporting bases of technical and commercial resources, especially the non-official ones which make possible the publication and distribution of literature. In order to resolve this dilemma, certain things are necessary:

1. A much greater official participation in the work is essential in the early years; but at the same time, for reasons discussed below:
2. it is necessary to give guidance and encouragement to non-official sources which can help in the production and distribution of literature, and whose aid will be increasingly necessary as the needs of the literate population develop.



*Material produced by literature bureaux.*



3. Special efforts will be required to *relate* the work of both official and non-official literature provision, so as to eliminate overlap and wasted effort, and to concentrate all available resources on the problem, and to keep abreast of changing needs.

The way in which these matters are attended to is of considerable importance; in point 3 above, the word 'relate' has been used quite deliberately instead of the words 'co-ordinate' or 'control'. It is obvious to anyone who has worked for long in the field of literature provision that the waste of effort and productive resources which occurs through overlap of work and lack of awareness of what others are doing, and through lack of focus of effort, is very considerable indeed. But it has been equally apparent that excessive control and 'direction' is the quickest way of drying up the supplies altogether. What can increase the supply in a quite dramatic way is the provision of a source of comprehensive information, skilled technical guidance, and sufficient material assistance, which can provide a focus and inspiration for the efforts of all those many people concerned. A literature bureau is far more concerned with providing this focus and inspiration than with directing and controlling; much of the literature it will have to provide itself, especially in the early stages; but it will not succeed in its work if it becomes a sort of extension of a government printing office and concerns itself solely with supervising the production of official publications; in the long run this defeats the very purposes for which the bureau was established.

We shall not get the functions of a literature bureau in the right perspective (and consequently its organization) unless we appreciate and accept not merely the necessity of literacy for modern life, but also the vital role of literature itself in the affairs of mankind. At least one philosopher regards the development of the written word as mankind's greatest achievement after the control of fire; but at any rate there is no need to emphasize how greatly the storage, transmission, and development of human knowledge and ability has depended on the written word, and this applies to cultural



*Material produced by literature bureaux.*



and social matters—the things of the spirit—as well as to technological progress. It is clear that no literate people can for long be content solely with instruction and exhortation; as the territories develop, and literacy levels rise, their literature needs increase rather than decrease, and this increase occurs not only in quantity but also in the range of literature required. Sooner or later an attempt must be made to fill the need for a wider range of general and recreational material—the literature of the mind and heart. But no matter how closely their sympathies with these wider needs may be engaged, responsible administrators may well feel that public finance cannot and should not be permanently burdened with the responsibility of meeting them all.

The fact is that *in the long run* public finance cannot be responsible for the whole of a country's literature; and equally, the readers wish to have some choice in their reading material; they do not want their choice to be limited by the exigencies of public finance. Thus a partnership is established, to which both government and reader make a contribution. The reader's contribution is made through his willingness to pay for an appropriate proportion of the literature provided. It is sales of literature ('willingness to buy' is the other side of this coin) that makes possible its production in the necessary quantity and variety; and readers will not pay for material that does not appeal to them, nor will they buy it if adequate distribution facilities do not exist. Thus in getting the provision of literature onto a permanent and satisfactory footing, a literature bureau has very special responsibilities of the kind described in point 2 above in the role of a sort of half-way house between wholly official production and wholly non-official production; it must endeavour to foster a happy set of relationships between official and non-official authors, publishers, booksellers, and readers, and to work towards the stage where the literature of the territory or region is self-supporting or as nearly so as circumstances permit. In doing so it will have to understand not only the requirements of government administration and literacy problems; it must also study and understand the related non-official technical and commercial aspects of literature provision.

Once we appreciate these inherent problems in the literature provision situation, we shall be better able to see what it is a literature bureau must do; why it does certain things in some ways rather than in others; and what should be its administrative position relative to the government and to unofficial bodies. In a future article it is hoped to deal specifically with these points.

## TEACHING TO READ BY RADIO

An experiment in Malaya

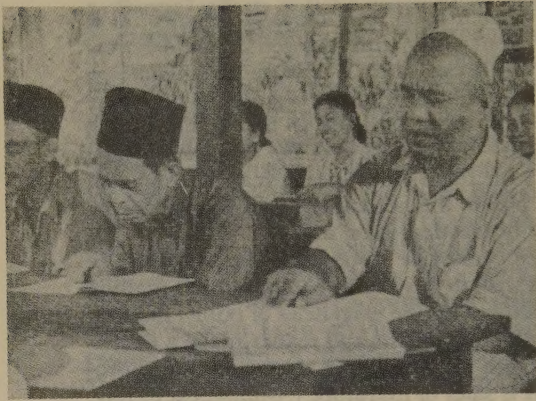
NORMAN LLOYD WILLIAMS

*So far as the Unesco Secretariat is aware there are few experiments as yet in literacy work by radio. The article below gives a short account of one of these; an article on the better known Sutatenza, Colombia, project will appear in a later number. Readers who have experience of this work are cordially invited to send further articles or notes.*

Recent experiments in Malaya show that it is possible to teach illiterates to read by radio—by radio alone, without the help of any teacher at the listening end.

If the radio teacher has skill the lessons can be effective and pleasant, and as economical of the learner's time as a well-conducted class. The method is likely to be valuable in areas where it is not possible to provide sufficient teachers.





The radio literacy experiment started as a result of the government of the Federation of Malaya having less money to spend on adult education in 1953-54 owing to a fall in the price of rubber. The Adult Education Association which is financed by the government could not afford to pay so many teachers for its Malay literacy classes and therefore asked Radio Malaya for assistance.

About half the adult Malays in the Federation are illiterate. The association's Malay classes had been taught to read the Roman alphabet by the Laubach method, with a booklet prepared by two members of the Singapore Education Department, Abdul Karim bin Mohamed Shariff and John Le Prevost. This booklet had been carefully worked out, was excellently produced, and sold at 50 cents Malayan (1s. 2d; 17 cents U.S.). It consisted of 48 pages, divided into 18 lessons. Literacy classes usually took a little more than 20 one-hour sessions to complete the 18 lessons. By that time they could read simple sentences in large type, and could write.

It was decided to use this booklet for the first radio experiments, partly to save the expense of designing and printing a special radio booklet, partly because any new booklet would almost certainly introduce new errors and complications of its own.

The head of Radio Malaya's Malay Section, John Duclos, a Eurasian with Malay as one of his mother tongues, recently returned from three years at Oxford, worked with the association's literacy officer, Syed Alwi, in writing a draft script for a first lesson. This was tested out with half a dozen illiterate Malay gardeners collected from around the radio station at Singapore. It was a complete failure.

The broadcaster's first task, of course, was to make the listeners open the booklet at the right page, but some of them opened it from the wrong end (Malay books are mostly written in the Arabic script and open at the 'wrong' end), some had it upside down, scarcely any turned over the right number of pages.

After a longish session, obvious causes for much of the confusion had been spotted, and John Duclos worked out a new script, and then another, and then another. Each of this succession of half a dozen or more attempts at a first lesson was tried out on a group of illiterate fishermen or farmers, on one of the islands around Singapore or in a rural area in Johore.

Finally Duclos prepared a half-hour recording of a first lesson which Radio Malaya felt it could guarantee would lead the whole of any group of illiterates to the right page of the booklet, and to the right pictures and letters on the page, and would take them through about one-third as much as would be covered in a one-hour class with a live teacher. This recording was submitted to the association.

The association tested it on one or two groups and was satisfied that it was a basis for an experimental course, for which the association would provide the expenses.



Radio Malaya's problem was then to find someone to carry on the work started by John Duclos who could not be spared for the handling of a complete course. It was difficult to find a suitable person—without the tendency to look down on the illiterate and underrate his intelligence; without the dunderheadedness which does not realize the implications of words and the complexities often involved in a simple sentence; without the vanity which refuses to be simple; without the parochialism which will not allow for differences of dialect. By a miracle, another member of Radio Malaya's Malay Section, Dol bin Ramli, studying an honours course at the University of Malaya on a government scholarship, was prepared to devote two months of his long vacation (to the despair of his tutors) to working out, testing and recording a complete course.

Dol bin Ramli tested every lesson as soon as he wrote it by playing a recording to two groups of illiterates. If necessary he then altered it, and re-recorded and re-tested. The two test groups flourished and progressed, appeared to have no special difficulties and convinced everyone who watched them in action that there were no technical difficulties which had not been overcome, and that Dol bin Ramli was an outstanding radio teacher.

In this way 75 half-hour broadcasts were prepared, taking the listeners through the whole of the booklet, and bridging the gap to the first follow-up booklet. Each broadcast started with about 8 minutes of recapitulation of the previous lesson; there was then half a minute of cheerful Malay music; then about 10 minutes of new material; then another half-minute of music; then 10 minutes more of the new lesson. All the teaching was done by Dol bin Ramli, but for variety the voice of a young Malay woman, Kamilah Zuki, was used several times in each lesson for repeating sentences, making announcements, etc.

It was decided that there should be a pilot broadcast experiment before a wholesale campaign was attempted, and these pilot broadcasts were started at the earliest possible date, in September 1954. The broadcasts were devised to be suitable for individual listeners, but it was thought that it would be easier to get reports from groups, and the Adult Education Associations in the various states of the Federation therefore organized groups and arranged for some of their officers voluntarily to report on them.

Listeners were expected to listen three times a week, but each lesson was repeated the following day for the benefit of anyone who had missed the first transmission (Lesson 8 was broadcast on Saturday and Sunday, Lesson 9 on Monday and Tuesday, Lesson 10 on Wednesday and Thursday; there was no broadcast on Friday).

It would have been pleasant if this pilot experiment had met with rapturous success. It did not. Of 109 groups said on the eve of the pilot experiment to have been established, only 65 made reports at the end of the first week, and at the end of the thirteenth week



*Broadcasting the lessons.*



only 14 groups were still functioning. It is not yet known how many survived the complete course of 25 weeks.

But the experiment—like the first test with the gardeners from around Radio Malaya—has encouraged rather than discouraged, because it is believed that the causes of trouble have shown themselves and can be dealt with. Malaya is a rice-producing country, and almost all rural Malays have to busy themselves in the fields during the planting and harvest seasons. The broadcasts were transmitted at 4.30 p.m. (they had to be in daylight to ensure good short-wave reception), an impossible time during these seasons. Unfortunately the seasons vary in the different parts of Malaya, and the months from September to December include part of one or other season in almost every part of Malaya. Consequently almost every group was faced with the choice of continuing with the course or doing essential work in the fields.

Difficulty in following the lessons, or in the actual learning, appears to have been so slight as to be negligible.

It was found that about half the groups were coming to hear the broadcast every day instead of on alternate days. Although this might not have been a burden for a short intensive course, it was bound to be a burden for a course lasting 25 weeks.

It was not surprising then that the course was reported in some areas as too long, what with daily attendance and the onset of the planting or harvest season.

Before Dol bin Ramli had completed his 75 recordings he had already sketched out a revised version of the booklet and the course which might be used for a later full campaign. This would enable slightly more ground to be covered in 45 broadcasts than in the original 75. In view of the apparent readiness of many listeners to attend six days a week it is thought that next time the whole course can be covered in 8 weeks instead of 25. This will enable the broadcasts to be squeezed in between seasons, although they will probably have to be transmitted three times in the year to cover the whole country in between-season periods. This is possibly an advantage: it will enable the Federal association to focus all its efforts on one-third of the country at a time.

It had been intended to concentrate on teaching to read, and do no more than encourage those who felt like it to practise writing. In fact some listeners definitely learned to write, and in the revised booklet more help can be given to these more enterprising listeners while spending no extra broadcast time on teaching to write.

## TRANSLATED EXTRACTS FROM SOME SCRIPTS

### *Script I (i)*




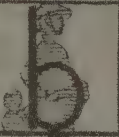

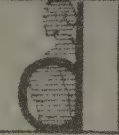


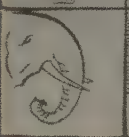
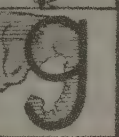
*Announcer:* This is Radio Malaya presenting lesson one of Let's Learn Romanized Malay.

*(Signature tune)*

*Teacher:* Hello listeners. Greetings to you all. Before we begin our lesson, I earnestly beg of you not to be shy. Please try to follow the instruction of the radio teacher as carefully as you can, and you will very soon be able to read and write. Well then, let's begin, shall we?

First of all, I want you to close your book. Don't open it please. Close it. Hold it in your hand. That's it. Now, look at it closely. The cover of our book is rather thick, isn't it? It is also coloured. On one side of the outside cover, you can see large black writings. Isn't that so? Look again. The large and black writings are printed only on *one side* of the outside cover. And now, I want you to place your book still closed in front of you. Don't open it yet. Merely place it in front of you with the large writings facing upwards, facing the sky. That's right. The large writings to face the sky.



		a a	a a
		bapa ba	ba ba
		dada da	da da
		faridah fa	fa fa
		gajah ga	ga ga

( 4 )

The cover of the book is coloured, isn't it? There are two distinct colours: a light colour, and a dark one. One light, one dark. Now, please place the book so that the dark colour is at the bottom, with the light colour on top. Have you done that? The light colour on top, the dark colour at the bottom. Have you? Good. Please do not open the book just yet. Leave it there—still closed—in front of you.

And now, I want you to open the book carefully. Open only the cover, only one leaf. Remember, open only one leaf of the book-cover to your left. To your left. Have you done that? Good. Look. The left page is blank. Nothing is written on it. But the right hand page has very small writings printed on it. Isn't that so?

### Script I (ii)

*Teacher:* And now, let's turn to the second picture, that of a pot-bellied father and his child. Please say clearly after me: ba-pa (lit. father). Again say: ba-pa (*pause for ba-pa*). Once again say: ba-pa (*pause*). Good.

To the right of this picture is another picture also of a pot-bellied father and his child, but it is vaguely printed, isn't it? On this vague picture, there is a large black letter. The black letter takes the form of straight upright line which looks like the back of the father, and a round circle which looks remarkably like the pot-belly of the father. Look carefully. The circle is on the right of the upright line. On the right. The whole letter looks very much like that of a father with a pot-belly, doesn't it? Look again carefully. The pot-belly-like circle is on the right of the upright line. And now—don't be shy—please say clearly after me: ba-pa (*pause*). Again: ba-pa (*pause*). Once again please say: ba-pa (*pause*). Good: ba-pa.



So that we may be able to write soon, let's trace the shape of this letter with our index finger, shall we? Please don't be shy. First of all, trace the shape of the circle in a clockwise direction. Only the circle. It looks like father's pot-belly, doesn't it? And now, trace the upright line, which looks like the back of the father. Trace the line from top to bottom. I want you to note carefully that the circle is to the right of the upright line. To the right.

And now, please listen carefully. In the large box to the right of the letter—to the right—there are two writings. One is long and stands on top. The other is short and lies below it. First of all, please point at the long writing on the top. Go on, point. That's it. The long writing reads: ba-pa. There are two sounds: ba and pa. Ba-pa. Bapa. Point at the long writing once again, and say clearly after me: ba-pa (*pause*). Again: ba-pa (*pause*). Yet once more: ba-pa (*pause*). I must emphasize that you should try not to be shy. Don't be shy.

The short writing below it, in the same large box—please point—reads ba. Ba is the first sound in the long word ba-pa. Only the first sound. Point at the syllable ba once again and say clearly and distinctly after me: ba (*pause for ba*) Again: ba (*pause*).

tikus suka makan ubi  
guru suka makan nasi  
Musa suka makan durian

jangan main pisau  
kalau main nanti luka  
bila luka chari ubat

( 23 )

### Pelajaran 18

Buku ini di-tulis dalam bahasa Melayu  
huruf-nya huruf rumi  
bahasa Inggëris pakai huruf rumi juga

Kalau saya banyak bacha buku rumi, saya  
dapat juga bacha buku bahasa lain, Jawi  
dan Inggëris.

Bacha rumi chukup sêrang, tidak ada  
apa pun payah-nya.

Orang yang pandai mêmbacha, bukan  
sahaja dapat kërja yang baik, têtapi gaji-  
nya bêsar-bêsar juga. Orang yang tahu  
bacha ta' boleh di-tipu orang. Bukan itu  
sahaja, dia dapat juga mêm bantu anak-  
anak-nya bëlajar di-rumah supaya jadi  
pandai.

( 44 )

Lesson 18 of the reader.

Note carefully the shape of the syllable ba. Note carefully. Have you done that? Very good. And now, look at the small box to the right of the large box. To the right. There are two writings in this small box, one on top, one at the bottom.

First of all, point at the top writing. Point. That's right. Only the top writing. And now, try to say clearly and distinctly what the top writing says; go on say it (*pause for ba*). Yes, you are right. It reads ba. Say it once again please, say it (*pause*). Yet once more, say it (*pause for ba*). Good: ba.

### Script 35

*Teacher:* Ladies and gentlemen, let us proceed by reading a new sentence which appears on page 23 also. Just now we repeated sentences No. 1 to No. 10. Right? Now point to sentence No. 11—a new sentence. Listen carefully as your announcer, Che Kamilah reads the new sentence No. 11.

*Announcer:* Tikus suka makan ubi.

*Teacher:* Point to it and listen carefully. Sentence 11. Listen carefully again as she alone will read it.

*Announcer:* Tikus suka makan ubi.

*Teacher:* Now let us read sentence No. 11 together. Are you ready? Read together then (*pause for: Tikus suka makan ubi*). Yes, Tikus suka makan ubi. Read that again clearly, altogether. Are you ready? Read (*pause for: Tikus suka makan ubi*). Good. Tikus suka makan ubi. That was sentence No. 11, was it not? Now point to the new sentence No. 12.

### Script 66

*Teacher:* First of all, I want you to look at sentence No. 1—the topmost sentence. Only sentence No. 1. Please try to read it silently, just to yourself. Go on, read sentence No. 1 only to yourself (*pause for silent reading of sentence: Buku ini di-tulis dalam bahasa melayu—This book is written in Malay*). Observe the word Buku at the beginning of the sentence—sentence No. 1. It starts off with a capital letter. Normally we begin each new sentence with a capital letter. Well then, I want you now to read sentence No. 1, but this time clearly and distinctly. Remember read sentence No. 1, clearly and distinctly, ready? Read (*pause for: Buku ini di-tulis dalam bahasa melayu*). Yes, sentence No. 1 reads: Buku ini di-tulis dalam bahasa melayu. Please read once again clearly and distinctly, ready? Read (*pause for: Buku ini di-tulis dalam bahasa melayu*). That's very good indeed. Buku ini di-tulis dalam bahasa melayu. And now, I want you to read silently, just to yourself, the next new sentence, i.e. sentence No. 2.



# THE PLACE OF SOCIAL EDUCATION IN NATIONAL LIFE

K. G. SAIYIDAIN

Social education, in its modern form, has only recently come into its own in India. It is true that traditional agencies of informal education have played an important role in the education of adults in the past but many of these fell into disuse or became very limited in scope during the last 100 years or so. They were linked up with the older cultural and religious institutions and, as these gradually weakened with the development of the 'English system' of education and British administration, such traditional agencies of adult education as the *bhajans*, *Kathas*, village recitals of poetry and folk tales, staging of folk dramas, etc., also declined in importance. Moreover, until recently, the problem of mass education was conceived solely in terms of elementary or primary education for children. It was not that far-sighted individuals or groups failed to realize the importance of adult education but the problem was of such magnitude—the education of over 350 million persons—that they did not consider it practicable to take it up. The government also tended to regard adult education as something beyond the realm of practical politics and considered the achievement of universal primary education in itself to be a very distant goal. Whatever resources were made available for education were mainly devoted to the education of children, and attempts to develop adult education were both sporadic and limited.

In recent decades, however, a new attitude has come to prevail. It is now fully recognized, both officially and by the general public, that the country cannot successfully tackle its manifold problems of reconstruction unless education makes rapid and effective progress. With the attainment of political independence and the declared object of building a welfare state, the people of the country have entered upon a tremendous experiment in democracy and in the socio-economic reconstruction which will give democracy its meaning and content. Even for the preservation of political democracy, citizens must be educated if they are to exercise that intelligent and constant vigilance which is the price of liberty. But where the goal is to achieve a social, economic and cultural democracy, the problem of education assumes special significance. Whether one is concerned with individual development or social reconstruction, in training for democratic citizenship or raising the standards of efficiency in work, a certain minimum of education for the people is essential. After all, the success of any movement depends on the quality and competence of the men and women participating in it and thus upon the educative influence to which they have been subjected.

Under our first five year plan, we launched a number of projects for increasing food production, developing hydro-electric power, laying the foundation for industrial expansion and many other schemes of economic development. In the second five year plan, in preparation, we shall be paying special attention to the building up of heavy, as well as cottage, industries and to the problem of unemployment. We have seen that the success of all these projects postulates the availability of adequately trained personnel and schemes of educational expansion and development have therefore been included as an integral part of the plan.

However, the justification for a programme of adult education, is not merely economic or practical—that is, as an instrument for making people more efficient workers or more intelligent voters. The deeper justification for such a programme lies in the fact that the lives of a large majority of our fellow men and women are poor, barren and unsatisfying; they have access neither to economic security nor to the cultural riches which are man's most valuable heritage. Today the world has technically passed out of the economy of scarcity into the age of plenty—potentially, the material and cultural resources at the disposal of modern man are unlimited—yet masses of people continue to starve, both



economically and culturally in this age of plenty and, as I see it, the greatest problem of the twentieth century is to enrich their life with significance. Modern conscience should not—and, I hope, will not—be satisfied with looking upon the peasant, the labourer, the 'petty' clerk and all others engaged in various types of humble but productive work—which really keep the world going—as mere instruments and means for serving the needs of others, as just good enough to do their jobs and entitled, in return, to protection from starvation and possibly a bare smattering of literacy. They have to be regarded as full human beings with a capacity—possibly latent or limited—to enter into the kingdom of the mind and the riches of culture—with eyes for pictures and ears for music and some appreciation of good literature and drama and art and other manifestations of beauty in life. In the past, certain privileged classes have regarded these treasures as their special preserve but now the so-called 'common man' cannot be denied access to them—both democracy and social justice affirm his right to them. In fact, no one can rise to his full stature as a human being without developing three distinctive characteristics which elevate him above the level of brutish existence—his reason, his sense of right and wrong, his feeling for beauty. It is through the exercise of these qualities that man has been able to develop science and philosophy, and ethical and moral codes and the flowerings of art in diverse ways and, as his life impinges on these three limitless frontiers, he achieves a deepening and broadening of his personality.

The broader lines of adult education, then, must be to enrich the lives of the people. We still have a long way to go to achieve this purpose, but we are moving towards it. After the long night of inactivity, when the possibility of adult education on any large scale was ruled out, the first approach was made through literacy. The unwilling and bewildered adult, tired out after the day's hard work, grappled with the mysteries of the alphabet, often without any appreciation of its relevance to his life and interests. For most students this bare literacy—laboriously acquired and often quickly lost—proved to be of little value. If people are taught to read without at the same time developing their literary taste or judgment, if they acquire the habit of reading papers or listening to political speeches without also cultivating the habit of critical analysis they will be at the mercy of every advertising quack—commercial, medical, political or religious. At the second stage, therefore, adult literacy was replaced by the concept of adult education which included the imparting of useful knowledge about social, civic, and health problems and which attempted to raise the student's general level of awareness. This was an improvement but it was not enough; it still remained something of an imposition from outside and not a growth from within, not a response to the expressed needs of the people.

This realization led to the present concept of social education, which aims not merely at improving the mind but at raising the whole level of life—material as well as cultural. This education becomes an integral part of the various movements which are working for the social and economic reconstruction of national life. It is based on the conviction that the education of adults can either be organized as a crusade for improving the whole social, political and cultural life of the people, or not at all. It has thus come to include literacy, health education, the discussion of social and civic problems, the organization of recreational and cultural activities and training in simple crafts and productive work.

If social education is to have the required impact on the every-day life of the people it must be based on their centres of interest—their crops and cattle, their games and sports, their social and religious celebrations, their economic difficulties, even their pet grouses against those who make life difficult for them! A sincere and sympathetic approach in which there is no trace of condescension or propaganda will often evoke an unexpected degree of enthusiasm and interest and, once these have been aroused, an intelligent and tactful teacher can not only help his adult pupils in their practical problems, but he can also guide them into the rich kingdom of ideas and culture.

A survey of adult education in India will therefore show recent shifts of emphasis: qualitatively, from the narrow concept of bare literacy—the hope that a dubious signature may take the place of an authentic thumb impression!—and quantitatively from



minor local operations to a large-scale effort at the national level. Not only have various State governments organized departments of social education and established a large number of centres, but social education has been recognized as an integral part of the programme in the community projects and National Extension Service blocks all over the country. Theoretically, at least, it is considered to be as essential for raising the level of village life as growing more food or constructing new roads and irrigation channels. Further than this, it is expected to be related integrally to all the other activities going on in the area and to make a contribution towards the better development of those activities. In a way, it becomes the focal point for the process of village improvement aiming at a psychological re-orientation of the rural population towards their own problems. Success of course depends primarily on the quality and integrity of the workers and the effectiveness of the supervision and guidance available for them, but a noticeable impact is gradually being made.

Under the first five year plan and on a bigger scale in the second five year plan we are trying to build up a network of institutions and agencies to provide social education at various levels. All over the country, centres run by teachers, voluntary workers, social organizations, local bodies, and educational institutions are engaged in providing education for adults at the basic level, i.e. for those who have not yet acquired the rudiments of literacy. But even these centres do not confine their programmes to the mere teaching of the three R's. We have also set up a number of 'community centres' which cater to the need for a more comprehensive type of social education and which are intended to become the focus for the cultural and social life of the local community. They have their own premises with a library and recreation room, and organize lectures, discussion groups and other 'club' facilities. In addition, a number of Janta Colleges (or People's Colleges) have been established—it is proposed to increase their number considerably—which provide education for village leadership and organize different kinds of courses and contacts to promote social, cultural and recreational activities amongst persons who have received some measure of education but are likely to get out of touch with it if their intellectual interests are not stimulated and satisfied. In order to make sure that all these different activities are properly planned and co-ordinated, the central government will assist the State governments in maintaining social education organizers in each district who will be responsible for their over-all supervision. Arrangements are also being made to train workers at different levels and a national centre of fundamental education is likely to be established in the near future with the three-fold task of training workers, carrying on research in problems and producing necessary literature and visual aid, etc., for adults as well as their instructors. A network of libraries is being established both to prevent a relapse into illiteracy and to enrich the minds of the literate. For this purpose, several schemes are under way for producing literature suitable for adults with varying levels of education. An attempt is also being made to draw the various media of mass communication—films, radio and press—into more active partnership in this work.

The stage has thus been set for a fairly comprehensive and well planned effort in adult education and it is clearly realized, that, in our national life and under the impact of the new forces and aspirations that are astir, it must play a vital part. How far we are able to achieve this goal will depend on the availability of the necessary resources and the quality and efficiency of the teaching personnel that can be secured for the purpose. Life is a constant process of adjustment between the ideal aimed at and the sobering realities of the situation that exists. But, in India today, there is reason for hope.



# THE SOVIET SOCIETY FOR THE DISSEMINATION OF POLITICAL AND SCIENTIFIC KNOWLEDGE

JOHN McLEISH

One of the main agencies of adult education of a formal character in the U.S.S.R., is the All-Union Society for the Dissemination of Political and Scientific Knowledge. Having studied in England a large number of its pamphlets and other published material, I was very glad to have the opportunity in the course of a visit to the Soviet Union, to examine the working of the society at close range. I was also able to spend some time studying the Polytechnical Museum which it runs in Moscow.

I was surprised to learn that this body was a *voluntary* organization of Soviet intellectuals, since there is a tendency to assume that all educational media in the U.S.S.R. are centralized in the hands of the State. Although this particular society was founded only in 1947, the Polytechnical Museum which it supports was founded in 1872 by a society for the study of natural sciences, anthropology and ethnology centred in Moscow University.

The aim of the society and the museum is indicated in the title: in accordance with article four of its charter, all intellectual workers, artists, economists, natural scientists, psychologists and qualified workers and inventors in industry, transport and agriculture interested in the dissemination of scientific and political knowledge are eligible to join. In 1954, there were 3,000 such workers among the members. The entrance fee is 20 roubles (equivalent to about 8 shillings sterling at current prices and salaries) and there is an annual subscription of 10 roubles. At present the total membership in all the Union republics is 310,000. There are no student members, and there is no voluntary association for those who attend the lectures and other activities of the Society, as consumers. The members are qualified scientists or artists ('sciences' in the U.S.S.R., covers practically every branch of knowledge and skill not counted as an 'art').

It is the duty of each member to deliver at least four lectures a year on his own special subject. This means that the society organizes over 1 million lectures each year: last session, for example, 92 million people attended lectures (often associated with concerts or artistic and scientific exhibitions) organized by the society. As the membership includes the most eminent, as well as the less well known, members of the Soviet intelligentsia (the president, for example, is the internationally distinguished bio-chemist, Academician Oparin) these lectures are often published from a stenographic report. Since its foundation in 1947 until January of this year 4,663 pamphlets in 175,300,000 copies have been published in this way. The pamphlets, and of course the lectures of which they constitute a report, deal with historical subjects, literary, social, economic questions, art, physics, mathematics, etc. They are extremely cheap and are usually published in very large editions.

The revenue of the society is made up of the annual subscriptions of the members, income from the sale of pamphlets, and admission fees to the museum, and to lectures, concerts and other functions. Pamphlets normally cost between 50 kopeks and 1 rouble; lectures from 1 to 3 roubles (the latter charge if there is a concert). For example, a lecture in Moscow on Tchaikowski's music might form an introduction to a concert of his work given by artists from the Bolshoi Theatre who are members of the society. Soldiers, children and students are admitted at reduced charge to all lectures, excursions and other functions organized by the society. About half of the lectures are delivered in collective and State farms free of charge. Income is also derived from the sale of the society's journals: *Science and Life* (*Nauka i Zhizhn*), which has now begun publication in Ukrainian as well as Russian, and the fairly new *International Life* (*Mezhdunarodnaya Zhizhn*). Members also record broadcast talks (for which payment is made at the rate of approxi-

mately 50 roubles a minute, assuming that the rate paid to the present writer was standard). Filmstrips illustrating some of the talks are also sold at a profit. These visual aids are extremely well produced, each frame being altered by hand as necessary; it is possible to buy the necessary micro-projection apparatus for individual viewing for about 25 roubles in the Moscow shops.

The society has 17,000 lecture halls scattered over the U.S.S.R.; 4,000 of these are attached to factories, collective farms; others are centrally situated in towns and villages. The central lecture hall in Moscow has a capacity of 950; lectures are given daily on such subjects as co-education and parentcraft, and talks are also organized by bodies such as the Ministry of Agriculture. There is a branch society in each national republic of the U.S.S.R., as well as in the various districts. Speakers are encouraged to travel from their centre. An authority on Armenian music might, for example, visit Moscow from Erevan, whereas a specialist on Bessemer steel furnaces might take the reverse trip. For any additional lecture beyond the annual four stipulated a fee ranging from 100 to 300 roubles is paid (and of course expenses if these are considerable).

The vice-president, Academician Artobalyevski, specialist in the field of mechanics and well-known technical engineer, discussed with me the constitutional aspect laid down in the society's charter. He said that the leadership was democratic; the general conference, which decides the policy and elects the board of members, meets every four years, while the executive board meets twice a year. The presidium is elected by the board. The first president was the late Academician Vavilov, the physicist, who was also the President of the Academy of Sciences of the U.S.S.R. The present chairman, who succeeded Vavilov on his death, is Academician Oparin. The vice-president stated that neither he nor Oparin were members of the Communist Party, and that this was true of the majority of board members. This information was given in answer to direct questions, and was not volunteered. The other members of the Board, who were present at this interview—including Mrs. O. A. Knavalebonova, replacing the woman director of the Moscow branch of the society who was absent—concurred in these statements, and after some discussion amongst themselves estimated that something between 30 and 50 per cent of the boards in the various republics and national regions of the U.S.S.R., were Party members. It was pointed out that it was traditional for Russian scientists of all types of political and religious belief to participate in mass education.

Members of the society are grouped in subject sections, and hold discussions before the presentation of particular lectures, especially when they are to be published; the lecturer is thus given the opportunity of correcting his material. There is no opportunity for the audience to discuss the content of the lecture, but they are encouraged to ask questions, and are issued with questionnaire forms on which they can give their opinion of the lecture and make suggestions. Since the average attendance is about 100, and in the case of popular lecturers may reach up to 800, discussion in our sense of the term is ruled out, except in the case of special series, such as a 12-lecture course on parentcraft and pedagogical subjects held in one of the smaller rooms. In addition to these small rooms for more selective audiences there are experimental rooms and laboratories, where a more intimate atmosphere can be achieved. But there are no really long courses involving reading and written work by the students. Although students take notes, this seems to be done on their own initiative; if engaged in a short course (say 6 to 12 lectures) they may prepare in advance for particular lectures, but no set work, in the form of preliminary reading or writing is given out by the lecturer. Individual help may be given; this is the case with courses organized in the polytechnical museum for school children and used for vocational counselling. Similarly, courses on university subjects, such as political economy or philosophy are organized by the society with leading scientists as lecturers. Students may attend these, paying reduced fees.

In the entrance hall of the society is an exhibition of posters giving a statistical analysis of the work of the society in the past year. From this it appears that the most popular lectures are those on international and political questions. There is also a great demand



for lectures on agricultural techniques especially those applicable to virgin lands, such as the barren steppe-lands. Effective micro-films on the cultivation of such lands and the application of the *travopolye* system of cultivation are issued by the society (I was able to demonstrate these in a course given in the University of Leeds). Lectures on specialized subjects, as one might expect, are somewhat sparsely attended. No lecture courses on English literature or British civilization have so far been delivered, although I was told that these subjects were dealt with in various systematic courses on foreign literature and international questions, and that interested students could build up a collection of pamphlets devoted to Britain.

In the course of my conversation with members of the board we took up the question of the position adopted by the society during the 1947-50 discussions on literature, philosophy, genetics, etc., and I raised a number of 'political' questions about the Lysenko discussion of 1948. I was told that the society popularized the materialist principles of Pavlov and Michurin during and after these discussions, and in several cases lectures were delivered on disputed questions by the people who were later discredited or who afterwards submitted to the dominant school of thought. The biologist Zhukovski was quoted as a case in point. But the society did not provide a platform for a full discussion of the biology question. (Rapaport, Schmalhausen and others either did not request the privilege of stating their point of view before the audiences of the society, or, if they did, the request was not granted.) The vice-president and members of the board pointed out that the society was not a debating club, and that discussions of controversial issues took place in the various scientific institutes concerned. The society is devoted to disseminating agreed knowledge; its primary aim is to propagate the views accepted by the majority of scientific workers and tested by practice, although disputed questions are often discussed by the individual concerned. For example, Academician Schmidt, who has put forward a new theory of the origin of the universe, has been able to present his case even though it has not been accepted by all Soviet astro-physicists.

The Polytechnical Museum is a very important adjunct of the society, but limitations of space do not permit a description of its activities or of its various sections, such as its exhibitions of an automatic factory for the production of bearings for lorries and pistons for cars, its textile section, hydro-electric schemes and chemical and physical laboratories, etc. It is used as a central laboratory to which older children are brought in large groups to see apparatus and experiments which are too expensive to duplicate in the schools (halls for 300 and 950 students are available for demonstrations and lectures). The museum is used also by engineers, workers and technicians. There is a small but efficient laboratory staff (all the experiments demonstrated worked!) and a larger group of specialized guides who, like all Russian guides, expect one to be interested in every detail of every exhibit.

The positive accomplishments of the society outlined above surely speak for themselves. There are numerous ways in which adult educators in Britain might criticize the work of this society, for example the dependence on the lecture, the lack of student participation in the form of guided reading, writing and discussion, the absence of any provision of the longer, intensive courses characteristic of British adult education. But before dismissing the work of the society in these terms, one must be clear as to its aim, and the educational and social context in which it carries out its task. It is not intended as a substitute for a regular university or technological education, but as a means of providing popular lectures on a great variety of topics, in which the most up-to-date theories and research results can be presented by the appropriate experts. We in Britain have a great deal to learn from it in the use of visual aids and exhibitions, for example, and in methods of attracting and holding mass audiences for difficult and abstract subjects. The society's success in bringing the natural sciences and their techniques effectively before the Soviet man and woman in the street is particularly noteworthy. The voluntary principle in educational provision appears here in a very interesting and suggestive fashion.

# UNESCO ASSOCIATED PROJECTS—X COMMUNITY DEVELOPMENT IN THE PARE DISTRICT OF TANGANYIKA, 1950-54

## *Part I. Launching the Literacy Campaigns*

*The history of this project, though short, has nevertheless been long enough to provide for the development of a many-sided programme of community action and for some evaluation of methods and techniques employed. For these reasons the report which follows will stimulate thought as well as provide information for educators elsewhere. Part II of the report 'From Literacy to Community Development' will appear in our next issue.*

### INTRODUCTION

This report is written in response to Unesco's request for an assessment of 'the methods used and the results achieved in the field of community development and mass education projects' in the Pare District of Tanganyika. It is obviously desirable to make clear from the outset the meaning which is being attached to the terms used; in this report 'community development', 'community betterment', 'mass education' and 'fundamental education' are taken as being synonymous terms for the movement defined by the 1948 Colonial Office Summer Conference at Cambridge as one 'designed to promote better living for the whole community, with the active participation and, if possible, on the initiative of the community, but if this initiative is not forthcoming spontaneously, by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement'. The report of the conference adds that 'Community development embraces all forms of betterment. It includes the whole range of community development activities in the district, whether these are undertaken by government or unofficial bodies; in the field of agriculture by securing the adoption of better methods of soil conservation, better methods of farming and better care of livestock; in the field of health by promoting better sanitation and water supplies, proper measures of hygiene and infant and maternity welfare; and in the field of education by spreading literacy and adult education as well as by the extension and improvement of schools for children.' These definitions were basically endorsed by the Ashridge Conference on Social Development of 1954 but a more vivid picture, perhaps, of the same movement was given by the Earl of Listowel, then Minister of State for the Colonies, who said in 1949:

'We are also appealing to local patriotism and the desire of each family in a village community to improve its lot. This is the meaning of the remarkable experience in the technique of social progress known as mass education, or better, community development. This movement is designed to promote better living for all members of a local community, propelled by their own enthusiasm, sustained and carried forward by their own effort to learn to read and write, to hear about the outside world, to imbibe simple lessons in health and sanitation. They sally forth as a team to build for themselves, from local materials, the schools and dispensaries they urgently need, and they often construct with their own hands soil conservation works or minor irrigation schemes. For such improvements as these they might have to wait a generation if they had been obliged to rely on the overworked experts of the central government, and the available supplies of imported equipment' [and, one might add, of available finance].

A second aspect of the subject also needs to be stressed from the outset—the difficulty of assessing the results achieved in such a wide field as that covered by the community development *which are attributable to the methods used in the formal community development*



*scheme itself.* This difficulty is particularly real in the case of Pare, where the people had, and put to good use (with, naturally, the encouragement and assistance of the local official) a strong spirit of self-help long before the terms 'community development' and 'mass education' were coined. Since 1949, when the formal Pare scheme was launched, there has been considerable progress in the Pare District in many fields; the difficulty often is to recognize what can be attributed to the normal activities and what can be attributed to extension work of government departments, local government, missions, schools, etc.; how much is the result of the traditional, innate self-help of the Wapre people and their normal evolution; and what can be credited, directly or indirectly, to the work done and methods used by the Social Development Department and its staff and helpers specifically assigned to the community development scheme. That this should be so is inevitable, and is in itself a tribute to those concerned, in that it is the aim and purpose of the agencies involved to work as a team in unity with the people of the district. Indeed it is quite probably true that the main result which can be claimed by the community development staff in the Pare District is not a tangible one at all, but lies in the field of public relations in the widest sense of the term. By their activities they have helped to create an atmosphere of hope, understanding and confidence (as opposed to the mistrust and suspicion which unfortunately so often dogs the most well-meant government activities) as a result of which the other departments and agencies, working in co-operation with the people of Upare, have been able to further the progress of the district. In addition, as a result of living out in the district amongst the people for the greater part of the time (instead of at District Headquarters), the Social Development Staff often acted as a *liaison* and were sometimes able to check or forestall hitches between the various levels of the local government ladder and to interpret in some measure the views of the people to the District Team (the co-ordinating team of central and local government officers).

Thus, to take a specific example of the difficulty of assessment, there has been a considerable improvement in the standard of housing in the district (particularly in the North Pare mountains) over the last few years. The old, windowless, mud- and wattle-huts of beehive shape with tall grass roofs reaching almost to the ground, and shared with poultry, cattle and goats, are gradually giving way to pleasant, white-washed little houses, often with concrete floors and iron roofs, with a separate outside kitchen and accommodation for the domestic animals. Often, in fact, when a new house is built, the previous building is left standing for use as a kitchen or is relegated to the animals. Better housing has not so far been a formal target of the community development scheme, but the staff in their daily contacts with the people, by means of their district newspaper and of films, and in other ways, lose no opportunity of putting over the value of better housing, hygiene and so on. For decades Administrative Officers, workers of the Medical Department, missionaries and schoolmasters have been preaching the same gospel. More and more Wapare have travelled to towns and other districts and have themselves seen better buildings and houses. It is quite impossible to say to what extent this development—or at least its acceleration—is attributable to the community development scheme, to the normal workings of government, schools and missions or to the inevitable results of culture contact. All have played a part, while the means of achieving this improved housing have been provided by the greatly increased price of agricultural produce since the war.

The third point which needs to be stressed is that the Pare scheme is, as such projects go, a very minor one indeed, with a small staff and budget and with limited scope, operating in one of the smallest of Tanganyika's 55 districts.

#### THE ORIGIN OF THE SCHEME

During July and August 1947, Professor C. N. Philips of London University visited Tanganyika 'to review the position as regards literacy classes for illiterate adolescents

and adults; to estimate the prospects of promoting a more vigorous drive against illiteracy and to suggest the methods and organization required'. He was also to 'visit the areas in which community betterment campaigns were proceeding or projected and to make suggestions with respect to such campaigns, including the part which might be played in them by literacy work'.

Professor Philips reached the conclusion that 'it would be neither practicable nor desirable in the first instance to attempt to apply mass education universally throughout Tanganyika', but recommended that two experiments in mass education should be conducted in limited areas: in the Mbulu District and in the North Pare Mountains. For the Pare District he recommended a mass education project with the emphasis, at least initially, on mass literacy. He recommended the formation and training of a team consisting of a European social development officer and about eight African social development assistants to use 'indirect, informal and visual means of approach to the (Wapare) people . . . to introduce them to the fundamentals of better living—for example, the importance of hygiene in the house, of nutrition, of soil and water conservation, and the use and value of literacy and a knowledge of current affairs'. With regard to techniques he recommended in particular the use of films and filmstrips, photographs, posters, discussion methods, demonstration models and sand trays, plays and mime and games. For literacy work he recommended the use of the primer *Twende Tusome Sote* and charts, which were at that time being prepared by Mr. Shann of the Education Department and Mr. Blaxland, social welfare organizer. He suggested that a local Pare District newspaper should be started in order to provide follow-up literature. In addition he mentioned the Tanganyika Government newspapers *Mambo Leo* and *Habari za Leo* as possible follow-up material as well as the projected publications of the East African Literature Bureau, which was at that time in the process of commencing operations. With regard to the methods of working, Professor Philips laid great stress on the fact that the team, including its leader, should live out among the people and not at a remote headquarters station, and should seek to make contact with the Wapare in their homesteads.

#### THE PARE DISTRICT

The Pare District covers an area of 3,051 square miles and had a total population of 85,789 at the time of the census in 1948, a figure which it is estimated has now reached something in the region of 100,000. The district is situated on the north east boundary of Tanganyika, bordering on Kenya, and is bisected roughly from north to south by the railway line and main road from the port and provincial headquarters at Tanga to the important centres of Moshi and Arusha further north. Running parallel to these lines of communication is a narrow range of mountains, about 80 miles long, 10 miles wide at their broadest and rising sharply from the plains, which are at an altitude of 2,000, to heights of 6,000 feet and more. This range is divided into three, the North, Middle and South Pares, by well defined gaps. The greater part of the North Pare Mountains and extensive parts of the mountains in the south are heavily populated; the Middle Pares are largely barren and without water and support only a very sparse population. In the plains are located some half-dozen large sisal plantations belonging to non-indigenous owners, extensive cattle grazing areas and a number of largish villages (or trading centres)—the most important of which is Same, the headquarters of the district. Here in the plains the people live largely in these closely defined villages. By contrast, in the mountains, the people are more widely dispersed, each family living on its own banana plantation or garden. The mountain settlements are reached by stony twisting mountain roads which have been built by communal effort, assisted by central and local government funds, over the last few years and which are constantly being added to and extended by the same means.

In these mountains the situation is the all too familiar one of Africa: a rapid increase



in population, the cutting down of a large part of the original forests, over-grazing and over-cropping, leading to the position where more and more people try to get a living out of soil which is more and more eroded and less and less fertile every year.

The vast majority (about 85 per cent) of the district's inhabitants are members of the Pare tribe—the remainder being made up of Masai and Kwavi pastoralists in the plains, some Sambaa in the extreme south of the district, people of miscellaneous tribes (many of them workers on the sisal estates) and about 400 non-Africans. The Pare are a progressive and enterprising people and are, by the standards of East Africa, educationally advanced, with somewhere in the region of 90 per cent of the children of school age now attending the many primary schools (four-year course) and a healthy proportion going on to one of the district's eight middle schools, which give a further four years of schooling. Most of these schools were built, at least in part, by the direct communal effort of the people, and in this field the development during the last few years has been most marked: 10 years ago the primary school enrolment totalled only some 4,000 against the figure of 11,123 for 1954. As a result of the spread of education, which has equipped them for employment in various fields, and of the increasing pressure on the land and its deterioration, many Pare men work outside the district in towns almost all over the territory. It is estimated that about a quarter of the district's adult males may be away at any one time—a figure rising to as much as 80 per cent in some villages.

In spite of the agrarian problem the Pare are not, again by local standards, a poor people. A village pot-making industry, with markets in the big towns; surplus rice and maize production in the plains; cotton and coffee exports; and remittances sent to families by absentees—all contribute to produce a high standard of living in comparison with many other parts of East Africa. At the same time, however, the district is not really wealthy and one of the basic problems of the area (which is an increasingly difficult one) is to find the recurrent support required for the capital works which the efforts of the Pare are continually producing in the shape of roads, school buildings, dispensaries and so on.

Another noteworthy trait of the Pare is their flair for trading, and in many parts of the district will be found their shops, some carrying stocks worth several hundreds of pounds, and most with one or two treadle sewing machines, busy turning out brightly coloured garments for the dress-conscious Pare women. Producer marketing co-operatives are also steadily developing and handle an increasing range of crops such as coffee, rice, etc. The traders, teachers, medical assistants and the like form an intelligentsia which, very wisely, is associated with local government through the channels of democratically elected councils in each of the nine chiefdoms and in the Pare Council at district level.

#### THE START OF THE SCHEME

Professor Philips' recommendations in respect of the North Pares were accepted by the Government and a start was made with the scheme, as a pilot project for the whole territory, in the latter part of 1949. Six African welfare workers were selected by Mr. R. W. Blaxland, the Social Welfare Organizer, and after a period of training at Dar es Salaam and some practical experience with adult learners under the direction of Mr. G. N. Shann, they were posted to North Pare with a welfare officer, Mr. D. Mackay, in charge of the team. A social survey of the hill areas was immediately put under way, local committees set up, and enrolment of 'pupils' began. A rough survey of illiteracy showed that just under 50 per cent of the men and something over 80 per cent of the women of the area were illiterate.

In the initial stages the scheme went through considerable teething troubles: the literacy primers were late in arriving in the area, there were changes of staff and so on. During 1950, however, a whole series of changes took place which resulted in a virtually

new start later in the year. The Social Welfare Department was re-organized as the Social Development Department under Mr. C. A. L. Richards as Commissioner, and the new emphasis of the department, in line with the general theme of Professor Philips' report and of current thought on the subject, was on community development rather than on the earlier and more narrowly conceived concept of 'welfare'. Mr. M. V. Smithyman, District Commissioner, took over the Pare District, and Mr. H. Mason, a social development officer with considerable experience of adult education and the techniques of community development, was put in charge of the team (whose members became known as social development assistants).

#### THE MASS LITERACY CAMPAIGN

By the beginning of 1951, there were 1,500 learners, mostly women and girls, being taught in the literacy campaign, and by March 1951 had passed their simple tests of literacy and had been presented with their literacy certificates. Mr. Mason, in charge of the scheme, lived on the spot at Usangi in the North Pare Mountains and his trained African staff were assigned to parishes. Village committees, under the chairmanship of village headmen and with links to chiefdom committees for the two chiefdoms involved (Usangi and Ugweni), assisted in encouraging the campaign. The learners themselves met in informal groups in any convenient place—a building, a verandah, often under a tree—to be taught by volunteer teachers supervised by the peripatetic paid staff.

During 1951 the campaign spread of its own momentum down the mountain slopes to the foothills and plains below, and by the end of the year almost the whole of the two chiefdoms of North Pare were covered by groups. These new groups were mainly formed as a result of local initiative and enterprise, the arrangements of time and place for classes and for volunteer leaders being made by the people themselves. In commenting on this development Mr. Mason wrote at the time:

'The sobering fact for the expert in teaching techniques is that these people, without a trained teacher, and without any equipment other than the literacy primer and a patch of sand, are struggling towards literacy at, as far as I could judge, more or less the same rate as those on whom we expend our resources of training and apparatus! What matters in literacy, however, is the will to learn.'

Meanwhile in the hills, many of the original groups were closed down because their members had either become literate or had lost interest. These were replaced by new groups in pockets not previously covered and by second stage groups (*shule ya juu*) providing further instruction and practice in reading, writing and arithmetic. These groups were also given talks by government medical and agricultural staff and gradually evolved into women's clubs.

By the end of 1951 3,500 literacy primers had been sold and 361 literacy certificates had been issued. During 1952 the campaign continued to snowball and reached Middle Pare and the South Pare Mountains, and, as the centre of gravity shifted, Mr. Mason moved his headquarters south to Manka in the Mbaga Chiefdom, high up in the South Pare Mountains. By December 1952 Mr. Mason had records of some 120 literacy groups with about 2,000 attending. During that year alone a further 4,900 copies of *Twende Tusome* had been sold, while by the end of the year a total of 850 literacy certificates had been issued since the start of the campaign.

During 1953 the literacy campaign continued and took in the extreme south of the district which had not previously been covered. By this time, however, most of the groups of the north had finally closed. By 1953 the tempo of the campaign had slowed down considerably due to a variety of factors—two of them being a poor agricultural season and a rather less enthusiastic response to the campaign on the part of the people of the more southerly areas who are considerably more backward than their fellow tribesmen of the north.



Mr. G. B. Gordon, Social Development Officer, who took over from Mr. Mason, in March 1953, wrote at the time:

'Groups tend to merge and split, to become moribund and to reawaken, while progress of the learners is by fits and starts, with planting and harvesting, guarding and weeding of crops, changes of teachers, rains and so on all interfering with steady progress. The result is that most people take about a year to achieve literacy.'

By the end of the year, however, the number who had received literacy certificates was 1,136, while a further 1,302 primers were sold.

During 1954 the literacy campaign (now under Mr. C. N. Shelton, Social Development Officer), in so far as official encouragement and support were concerned, was finally wound up, by which time 1,322 literacy certificates had been issued since the start of the campaign.

#### METHODS USED IN THE MASS LITERACY CAMPAIGN

Mr. Mason wrote a detailed report in 1951 on the methods used in the campaign up to that time. These methods changed but little right up to the end of the campaign except that, as the groups spread more widely over the district, supervision and control tended to become more and more tenuous. Thus in the later stages of the campaign almost all teaching was done by volunteer leaders while the trained staff toured the many and widely dispersed groups as much as they could. Visits from the Social Development Officer, District Commissioner, Chiefs and other prominent persons were found to be one of the most important factors in maintaining the enthusiasm of the learners. They quite obviously liked an interest being taken in them. Again such visits became more difficult as the groups grew more numerous and widespread and, at times when there were upwards of 150 groups, there must have been quite a number of them which never saw the Social Development Officer except at a ceremony for the issue of literacy certificates at some central point in the area.

In his report on techniques Mr. Mason wrote as follows:

'(a) *Organization*. Every "learner" had to buy our primer (20 cents, later 50 cents) and in addition was encouraged to buy a pencil and a cheap exercise book. [In the early days, we were pressed to organize a local supply of slates, but in view of their high cost and the speed with which people learn to write sentences (one to two months) we discouraged slates.] "Learners" usually meet in the open at places and at times decided by themselves, and meet two or three times a week. In theory, each group has a volunteer "leader", to assist the paid organizer, but as the scheme progressed genuine volunteers who would attend regularly were hard to find, except in the areas not reached by the paid staff. We encouraged large groups (bad for "teaching" but good for morale) and tried, often with success, to make the literacy meetings a matter for which the whole village turned out, literates helping non-literates. The literacy primer made home learning possible, and, combined with propaganda to school children in particular, an enormous amount of primer study took place. Again, from a teaching point of view, this has disadvantages; it is common in our experience to find that after two or three weeks learners have learned the primer off by heart and will, with great pride, sit down and read the whole thing off, regardless of whether the book is upside down, or whether by mistake it is open at the wrong lesson. The paid staff and the more amenable volunteers were shown how to run their lessons using flash cards and portable blackboards to teach unfamiliar combinations of letters and words; and, incidentally, no testing was done on anything that appears in the primer.

'(b) *Testing and literacy certificates*. Testing consisted of a simple reading and writing test. An unfamiliar piece of prose had to be read and some original composition to be written, e.g. a letter to the headman or husband telling him such and such. The "examiners" were the teachers and one or two prominent local citizens, usually schoolmasters. We found it useful to make a ceremony of handing out certificates and so when more

than ten people of one "shule" had passed the test, an achievement day was held, at which all participants in the campaign in the adjacent areas were collected together with prominent local personages to witness the giving out of certificates (usually by the local chief).

'(c) *Local committees.* The various committees we found useful as whips. When attendance falls off, we call meetings of the committees, or we threaten to close down the "shule" and leave the meetings to call themselves. The odd thing is that far from resenting regimentation, we found people liked it and even expected it, particularly the women. When we investigate falling attendances, we are often told by the women that it is the headman's fault for not turning them out, and that they are keen to go on learning. While the force of this sort of logic escapes us, the fact remains that the headman is always made the scapegoat when things go wrong!

'(d) *Volunteers.* The utmost tact and a certain amount of deliberate obtuseness is required for handling the volunteers; most of them are pressed into work by their local village meetings, and since Upare is a busy country, are often quite naturally unwilling to lose two or three hours a week of their time. Upare indeed often upsets one's ideas about Africa. The only people with endless leisure time to talk and drink beer are the few wealthy retired men, and the few elders. To find enough men to finish off a new road for wages involves getting the machinery of village meetings to "persuade" men to work on the road; most of them can get better pay working on their own. Time is money in Upare and there is always an unpleasant race between the learners' ability to become literate, and the impatience of the volunteer to get back his job, to go outside to find one, or to ask us for payment. We were trying to run this campaign "on the cheap" and hence a tactic was forced on us of deliberate obtuseness with the more predatory volunteers, by showering them with praise and then withdrawing as hastily as dignity permitted. In schemes where literacy is the main objective, some system of paying at least out-of-pocket expenses of volunteers would seem to be required. On the other hand, where literacy is being used as the "entering wedge" of community development, and where the emphasis is on self-help and communal effort, volunteers should retain their amateur status—a point which has been made by Mr. E. R. Chadwick arising out of his experience at Udi.

'(e) *Equipment.* Each "teacher", and we had six, had the following equipment: a whistle to summon his pupils; chalk; a portable blackboard; a log book in which daily attendances at each school were noted, and from which a simple monthly report was made up; a register; and a set of home-made flash cards. The volunteers in remote areas only had chalk and did not send in reports. From the point of view of research and experiment the lack of reports from the volunteer groups was unfortunate as it made it impossible to produce accurate statistics. Nevertheless, we did not wish to interfere with self-running literacy groups, and there was a danger that if we had called for regular, detailed reports the volunteers might have felt that they were doing government work. (In this connexion, it is worth pointing out that the round figure of 1,500 is a conservative estimate of the number of learners. Two thousand five hundred primers have been sold and from our observation very few of these primers are not used—probably less than 10 per cent.)

'We had an AMP strip film projector (now increased to three), a GEM silent movie projector, a typewriter, a duplicator, a camera, and materials for producing posters. We also had a government truck.

'(f) *Teaching techniques.* Wherever possible, we pressed for larger and larger groups, and in some cases had more than 80 people in one class! The effect was to give the people the feeling that literacy was a communal matter. These groups were, of course, too large for efficient teaching, but we were more interested in building up group morale than in efficient teaching methods. A little brightness was also introduced by ending lessons with a song.



'The lay-out of lessons varied according to the skill of the teacher. The lessons of the more skilled followed roughly the following pattern:

- '1. Learners begin to arrive, carrying their stools, and settle down in a half circle. The "instructor" talks to each individually, and looks through the "homework", i.e. words and sentences and in later stages, letters that they have been told to write. When all the learners have assembled. . .
- '2. The instructor, using a portable blackboard or flash cards, does a few reading exercises, i.e. writes words and sentences on the board and asks the group to read them. (Little educational value, but helps to build a group feeling "we are all learning together.") Then group writing practice takes place, i.e. the instructor says "write down these words . . .".
- '3. The group is then divided up into smaller groups of three and four people—one of whom is usually a few stages ahead and helps the more backward. The instructor then visits each group, giving individual instruction. (*Note*: it is important to remember that reading and writing are taught at the same time—"read a word, write a word.")
- '4. Finally, the group is called together again for some final reading and writing exercises.'

#### FOLLOW-UP LITERATURE

A monthly district newspaper in Swahili was founded by the Social Development Team in April 1951, both to provide follow-up literature, to stimulate community development (by judicious indirect propaganda—whenever possible in the shape of contributions written by local people rather than Government hand-outs) and as a valuable project in itself. The first issues of *Habari za Upare* were cyclostyled and illustrated with photographs stuck in by hand. Circulation was only a few hundred copies. The paper has since grown to a 12-page (16"×11") paper, printed in the neighbouring town of Moshi, profusely illustrated and well on the way to earning enough revenue from advertising and sales to be self-supporting. Circulation is now in the neighbourhood of 3,000 copies per month. The paper has naturally always made a special feature of the mass literacy campaign and other community development activities. *Habari za Upare* has now been largely handed over by the Social Development Officer to the Pare Council, who employ their own full-time editor.

The supply of other types of follow-up literature has always presented something of a problem. Early in the campaign a small pamphlet describing and illustrating the local pottery industry was produced in co-operation with the East African Literature Bureau, but it did not sell well. Since then the East African Literature Bureau and other publishers have produced a mass of simple Swahili booklets but the distribution of this literature remains a problem. The reading and writing of letters must provide by far the most important form of follow-up for new literates, and the ability to exchange letters was often given as their motive by adult learners. (It is amusing to note in this connexion that many girls freely confessed that they were learning to read and write in order to be able to make a better marriage. A well-placed clerk or schoolmaster, they said, would nowadays never marry an illiterate girl.) Apart from letters and *Habari za Upare* the other vernacular newspapers form an important source of follow-up literature: these are the Tanganyika Government's popular *Mambo Leo* (monthly) and the weekly *Habari za Leo*, the East African Literature Bureau's weekly *Tazama*, and the publication *Siku Hizi*.

# SOME NOTES ON A FUNDAMENTAL EDUCATION SURVEY: AN EXPERIMENT IN CREFAL

GABRIEL ANZOLA GÓMEZ

*'Whether fundamental education is conceived as a nation-wide programme or as a limited and concentrated project, effective planning and action depend on assembling and assessing the fullest possible data about the area in question. A large number of factors are involved, physical and human and the study of these for educational planning purposes may be termed a basic survey.'*<sup>1</sup>

## BASIC PROBLEMS

This 'basic survey' was considered as an 'initial investigation' having as its object a *comprehensive* study of the community (local, regional, national). It implied for us an uninterrupted task (sometimes systematic, at other times informal) to be carried out prior to the application of any programme and to be continued throughout the educational process. All educators, sociologists and anthropologists are today fully agreed on its necessity. One of them, Mr. Carlos Aguirre Beltrán, an eminent Mexican scholar, writes: 'An accurate knowledge of the population as suggested by that famous pioneer of sociology (Dr. Manuel Gamio), is essential before any kind of government plan of action aiming at improving current social conditions can be put into operation. And this implies a knowledge: (a) of its antecedents; (b) of the motive force behind its development and (c) of its present state seen as the natural outcome of its history.'<sup>2</sup>

In the early days of CREFAL's work we were obliged to face this question, in connexion both with the adoption of a plan for raising the standard of living in the rural communities and with the training of our students.

A series of problems presented themselves:

1. How could we succeed in assembling, by means of careful selection, firstly the general indications and then the data (items) indispensable for obtaining as complete a picture of the community as possible, before embarking on educational activities?
2. How should we proceed in selecting the 'sources of information' which would enable us to acquire the necessary knowledge?
3. What methods should we employ, and later advise our students to employ, in the collection of the necessary data?
4. What should be our procedure for compiling and classifying this material according to a system, at once practical and scientific, which would facilitate the consultation of the information thus obtained?
5. Lastly, we had to think of the final work of interpretation of the results, or critical consideration of their qualitative value, a necessary preliminary to drawing up a programme both for the training of our students and for the production of educational materials.

## EXPLORATION

Before seeking a solution to these questions, we formed a team of teachers responsible for the survey, and endeavoured to orient our preliminary work by means of a constant interchange of ideas and experiences. We decided to make direct contact with the com-

1. *Fundamental Education: Description and Programme*, Paris, Unesco, 1949, p. 52. (*Monographs on Fundamental Education*, I.)
2. Alfonso Caso and others, *Metodos y resultados de la política indigenista en Mexico*, Mexico, Instituto National Indigenista, 1954.



munities to be studied, by means of visits made without any pre-arranged plan, as being the best way of obtaining a view of the community as a whole, a global impression, so to speak. Our aim during this period, which we called the exploratory stage, was to develop an approach to the problem, and in this way we placed ourselves in the best position possible for understanding the life of the people.

On the practical side, direct contact with the rural population, regular visits, daily conversations on current events, discreet observation, and, on the theoretical side, the reading of as many books as we could obtain on the history, the culture, and the economic, social and political problems of the region, combined to procure us the indications necessary for forming an initial idea of the life of the inhabitants, their chief problems and their most urgent needs.

Armed with this material, we then had to apply for help to all such persons as, by reason of their eminence, their scholarship, their position in the government service, in the teaching profession or in scientific investigation, might be able to provide us with further information or with fresh interpretations.

This period of exploration enabled us to determine our sphere of action, and to assess with considerable accuracy the variety and relative gravity of the problems, and the possibilities of solving them, from the educational point of view.

A question then claimed our attention: that of the fields of knowledge within which we intended acquiring our information. On the one hand, these communities presented themselves as social institutions, that is to say as structural groups within society, and as such needed to be studied according to social science methods. On the other hand, we were faced with authentic cultural units, coming within the scope of cultural anthropology. In addition, our investigation arose out of a definite aim: education. These, then, were the three fields with which our work was principally concerned.

In the course of our exploration, we were able to clarify several points: considering the attitude of the peasants, it would be impossible to introduce ourselves simply as investigators. Our approach to these communities, if we were to gain their confidence, of necessity involved being able to enter into their activities as leaders or as teachers. Thus we were faced with a psychological fact, whose causes we need not analyse here: the distrust of these people, and their reluctance to disclose their private lives. For this reason, all of us, teachers and students alike, had to allow ourselves to be assimilated into the life of the community, disguising, at the outset, our activities as investigators.

#### IN SEARCH OF A SYSTEM

The complexity of the problems, their simultaneous presence in every aspect of daily life, the natural interdependence of the groups (families, schools, congregations, associations, groupings by age, occupation, sex) and the close relationships we could perceive between all classes of activity (the influence of the economy on home life, of health on labour, of the ignorance of workers on their output, of customs on the investment of money, etc.) led us to devise a system in which we endeavoured to establish the following points:

1. The investigation should be applied simultaneously to the various aspects of the life of the communities.
2. The minds of the investigators should be continually concentrated on one end: education. Consequently we should not be concerned only with material facts, but also with the subjective factors, the motives for the people's actions, their natural reactions, their aspirations and desires. We should therefore undertake an examination of their habits and customs.
3. The results of the initial investigation should provide the basis for the formulation of our educational projects.
4. The investigation should be more than an initial task: it should be considered as a permanent attitude of mind of the fundamental education teacher.

5. Having regard to the diversity of the problems and the necessity of comparing various points of view, the work had to be conceived as a team undertaking, which would ensure diversity within unity.

#### THE WORK GUIDE

Working on the basis of the general information acquired during the exploratory period, together with opinions gathered from various people and from reading, a committee of the team of educators compiled the first instrument of the investigation, the guide, which, after some discussion, was adopted as a standard. We realized that this instrument of appraisal would only serve our purpose temporarily, as its validity and suitability were to be the object of experiment.

The guide consisted of 10 chapters, divided as follows: I. General Remarks, II. History of the Tarascans, III. Economic Life, IV. Sickness and Health, V. Family Life, VI. Recreation and Use of Leisure, VII. Typical Customs, VIII. Institutions (social and cultural), IX. Intercommunity Relations, and X. Social Problems.

Each of these chapters had a certain number of sub-divisions, determined in accordance with our observations. Most important in each case, however, was the consideration of suitable sources of information (documentary or personal, direct or indirect) and of suggestions relating to methods of collecting data. Previous to this we had prepared the initial material in the form of a working paper to be submitted for study by the students at a seminar which was attended by all the teachers. Thanks to the valuable assistance of the experts sent by the Specialized Agencies of the United Nations, this seminar was a success and resulted in the formulation of the first investigation questionnaire. Although we kept in mind the recommendation made by George Lundberg 'not to include any item without having first a clear idea of the way the information it provides can be accurately used and the extent to which it is going to contribute to the purpose the investigation is to serve',<sup>1</sup> the fact is that our questionnaire was found to be too long for an initial investigation. In addition, we perhaps overestimated the capacity of the students and neglected, to a certain extent, to calculate the time that would be necessary.

An experiment in investigation and evaluation was being carried out in Puerto Rico almost simultaneously—in rather different conditions, owing to considering the constitution and stage of evolution of the rural communities in that country, but with similar educational aims in view.

It is worthy of note that, as soon as the Division of Community Education was set up in Puerto Rico, the need was felt for carrying out the investigation and maintaining a permanent service for the evaluation of its results, with the object of guiding the development of future operations. Its first concern was the sounding of the attitudes prevailing in the various communities in regard to the purpose of the organization. Inquiries have since been aimed at measuring the impact of the educational materials used and the results of direct action on the population.<sup>2</sup>

#### METHODS OF COLLECTING DATA

The work of collecting data was nevertheless useful in clearing up two questions: What should be the content of the programme for the improvement of life in the community,

1. George Lundberg, *Técnica de la investigación social*, Mexico, Fondo de Cultura Económica, 1950.
2. Readers will find details of this experiment in *The Use of Social Research in a Community Education Programme*, a report prepared by the Analysis Unit of the Division of Community Education of the Department of Education, San Juan, (Puerto Rico) and by the Survey Research Centre of the University of Michigan. Paris, Unesco, 1954. 50 p. (*Educational Studies and Documents*, no. X.)



and consequently of the plan to be worked out for the use of the students? What were the most desirable methods for the collection of data, in the light of experience?

The question of the content of the programme is outside the scope of this paper, the sole purpose of which is to describe the process of investigation. On the other hand, we have something to say on the second point.

The following methods were constantly used by us:

*Basic maps*, prepared for each community and enabling students to arrive at conclusions concerning the chief geographical features, the distribution of the population, services, communications, meeting-places and ceremonial centres, etc.

*Group interviews*, a means by which the students made contact with a certain number of people at a particular time, while they were gathered together, in order to obtain information.

*Personal interviews*, which we always considered as one of the most effective methods of investigation, since it makes it possible to appreciate human attitudes and scales of values by means of direct contact with individuals. For us, this type of interview was essentially 'a specialized form of conversation, through which experiences and attitudes are exchanged'. To this effect, visits are exchanged between the interviewer and the person interviewed.

*Observation*, which became one of our most satisfactory and useful methods of investigation, we recommended particularly to students that they should use with discretion all their senses, so as to arrive at maximum accuracy; that they should be careful to avoid offending susceptibilities; and that they should repeat their observations with a view to eliminating subjective evaluations.

*Sampling*, which we only used later as a method of investigation. Its application required a general knowledge of the 'totality' (the whole of the communities within the sphere of influence) on the part of the students, as well as a certain skill in the selection of *samples*. Its use was more frequent when we could count on the assistance of a specialist in 'community organization' sent out by the United Nations.

*The statistical method*, or rather the numerical representation of the social facts observed and verified, was scarcely tried out at all in the first stage of our investigation. We realized perfectly the importance of the process of *quantification* of all the facts that could be expressed numerically. But we had neither time nor resources enough; besides, we needed the assistance of draftsmen in drawing up the tables and of statisticians in making the calculations. Nevertheless, we subsequently achieved certain results, in connexion with local projects for community improvement.

## FIRST RESULTS

An initial investigation can never be exhaustive. Also, neither teachers nor students possessed sufficient skill or experience. In spite of this we were able, after six month's work (three before receiving our first group of students, and three with their help), to obtain sufficient information to draw up our first attempt at a programme, centred on five groups of problems relating to the main aspects of the following questions: education for the maintenance and protection of health; education for the improvement of rural economy; education for the improvement of living conditions in the home; education for recreation and the suitable use of leisure; education for the acquisition of basic or elementary knowledge and promotion of culture.

## CLASSIFICATION AND ARCHIVES

One of our first concerns was the tabulation of the results of the application of our complete questionnaire. We soon realized that this was impossible owing to our lack of sufficient information. For the moment, the material provided us with criteria for analysis and criticism in our exchanges of experiences with students.

Some time later, with the effective help of the specialist in community organization, we embarked on a systematic re-examination of a large part of the information, concerning most of the aspects of the life of the population, taking as our guide for field work and methods of classification the *Guia para la clasificación de los datos culturales*, by Murdock and others.<sup>1</sup> The present archives, which already provide considerable material for consultation, are being added to daily, and constitute a valuable source of information for teachers and students.

The above brief explanation will give the reader an approximate idea of the procedure followed in the initial investigation. But space does not permit us to relate in detail the stages and events of this lengthy experiment. Moreover it was not our intention to deal with the question relating to the process of *evaluation* in so far as it differs from that of the appreciation, measurement and critical examination of the results of the application of the programme. Nevertheless, in the course of our work we were able to note that the first essential for achieving an objective evaluation is a good initial investigation.

Up to a certain point, in formulating our programme, we were implicitly laying the foundations of a method of evaluation; yet it was not possible at one time to define the 'ideal norms' for the type of community with which we were dealing, nor did we even claim to lay down the 'present norms'. During the educational work—which in CREFAL has consisted chiefly in guiding the farmers so that, once they are convinced of the necessity of improving their living conditions, they will voluntarily accept the task of seeking solutions, planning the work to be done, assembling resources of all kinds and persevering in their undertakings to the end—we needed to gauge results in three principal domains: 1. the physical or material changes produced in the communities; 2. changes of a psychological nature, such as those brought about in aptitudes, habits, knowledge; and lastly 3. the new possibilities opened up as a result of the changes introduced. By a comparison of the initial state of affairs (at the preliminary survey) with the new conditions (water wells sunk, houses improved, farming improvements introduced, associations formed, workshops set up, libraries opened, new and improved attitudes developed in the peasants, etc.) it was possible to evaluate results.

Bearing in mind the difficulties overcome by the peasants, the time taken and the extent to which the students' recommendations were accepted, we were able, after many months, to assess the students' ability and to formulate new plans. The knowledge gained through the initial investigation of the all-important part played in the life of these people by the family, the school and the community itself, enabled us on the one hand to devise appropriate working methods, and on the other to note the impact of the new acquisitions on these social entities. In this process of evaluation, which necessarily involves periodical measurements, it is important to define clearly the criteria, the system applicable and the appropriate methods, all of which must be based on as complete a knowledge of the communities as possible.

On this foundation, and having regard to the application of the programme during the first two years, we were able to formulate, as a basis for discussion, our first judgment on the criteria that ought to guide our evaluation. This was then summed up in the following nine points:

1. Has the programme enabled the inhabitants to understand the problems of their environment?
2. Has it enabled them to form an accurate idea of their duties and their rights?
3. Has it enabled them to play an effective part in the social and economic advancement of the community to which they belong?
4. Has it enabled them to acquire the minimum of elementary scientific knowledge which will equip them to make the best use of services of this kind?

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1. George P. Murdock and others, *Guia para la clasificación de los datos culturales Data*. Washington D.C., Social Science Bureau, Pan American Union, 1954.



5. Is the knowledge they have acquired related to the practical problems presented by their environment? Does this knowledge equip them to deal with those problems?
6. Have the activities undertaken contributed to developing their social sense?
7. Has the programme benefited all groups in the community, regardless of sex, age or belief?
8. Has it stimulated individual and collective effort in the development of the educational projects?
9. Have the educational activities resulting from the programme strengthened and developed a sense of the cultural and moral solidarity of mankind?

However, since we were concerned with an educational experiment, whose results could only be judged in a long time, the greatest difficulty occurred when we sought an objective system of measurement. The same difficulty was encountered by the experts of the Division of Community Education in Puerto Rico: 'Measures, however, must be found' they declared 'that will give us a scientific rather than a subjective evaluation of our progress over a given time'.<sup>1</sup>

This is the task, moreover, that the teachers and students of CREFAL have now set themselves: the task of discovering experimentally the best methods of evaluation for their own educational experiments.

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1. *Community Education in Puerto Rico*, Paris, Unesco, 1952. (*Occasional Papers on Education*, no. 14.)

# NOTES AND RECORDS

## INTERNATIONAL

### BRITISH EAST AFRICA

#### UNUSUAL BOOK EXHIBITION<sup>1</sup>

In Kenya and other territories of British East Africa the main preoccupations of the people are wresting a living from the soil, developing industries, building roads and establishing orderly government. Even so, there is time and a growing inclination for cultural activity and recreation. The East African Literature Bureau decided to show the results of its first six years' work and to combine this with an exhibition of books and other material not generally to be seen in East Africa.

The exhibition was well attended and the public, including African, Asian and European children, took a keen interest in the many unusual specimens on view. The development of book production and printing from early times to the present day was shown. The exhibits included early illuminated manuscripts, specimens of the first printed books, very early editions of the Bible, and books from early Continental presses.

There was also a display of children's books ranging from the early nineteenth century to modern books for African and English children.

1. Notes supplied by G. Annesley, Librarian of the East African Literature Bureau.



As this was an East African exhibition, special attention was paid to books printed in or for East Africa. A number of rare books, first printed studies of East African languages such as Swahili and Kikuyu, were followed by the fruits of these studies, viz., the translations of the Bible into the East African vernaculars.

First copies of Kenya local newspapers provided interesting and striking contrasts to those produced today. A demonstration of modern printing processes was provided by the Government Printer of Kenya. Production of a fully illustrated poster from the artist's original painting by the lithographic method was shown. Of the two posters it was difficult to see which was the original and which the printed reproduction. The *East African Railway Magazine* was shown at various stages in the press.

Much space was devoted to the work of the Literature Bureau, a service provided by the four governments of East Africa—Kenya, Uganda, Tanganyika and Zanzibar—through their common agency, the East Africa High Commission. The main object of the bureau is to provide for the reading needs of the African populations of the territories. Its work is roughly divided into three parts: production and publication of books in East African vernacular languages and in English, for sale to African peoples; operation of an African Library Service throughout the Territories; and publication of a popular and informative Swahili weekly, *Tazama*, at 20 cents (a little over 2d.).

The work of the bureau is almost entirely confined to meeting the needs of Africans. Its activities are not generally known among the European and Asian public and the exhibition was an opportunity to demonstrate this work. On display were about 500 different publications on a number of subjects—e.g. civics, education, agriculture, general knowledge—in many East African languages. Nearly all are pamphlets, paper-covered, a most important consideration being cheapness of production. Since the bureau's inception in 1948, 1.5 million copies of its books have been sold, a re-

*Examining some historical books.*



markable achievement in view of difficulties of distribution, scarcity of book selling agencies, and the low percentage of literacy among Africans.

The African Library Services exhibit illustrated the use of the mobile bookbox supplied to many centres such as village halls, missions and schools. Photographs showed the system of distribution and one in use in a village centre. Demonstration of a second service by post on the mail order system aroused considerable interest not only among African visitors, but also among Asians and Europeans, few of whom knew of the service. One of the most popular exhibits comprised simply two cases of books from the African Library—specimens of what the library provides. Young Africans, Asians and Europeans spent much of their time looking through them and many inquiries were received about membership of the library.

The idea of reading at all is new in tropical Africa and regular reading for information and amusement was up to quite recently unknown to the African population. Production of a popular weekly magazine for Africans was a risky experiment. However, in 1952 the Literature Bureau produced the Swahili magazine *Tazama* (Swahili for Look!), designed as an informative and educational periodical for young Africans at school and for those of post-school age. The idea was to present articles and pictures on better living, health and hygiene, education, housecraft, economics and so forth, conforming to the view held by many Europeans that what Africans needed were 'how-to-do-it' books in simple English. Poor sales in its early days confirmed another better-informed view that while this type of periodical might be what Africans needed, it was not what they wanted. Since then the magazine has been brightened. It contains stories and serials, and more attractive pictures and articles, and is beginning to have a steady sale among African readers of all ages and types. For the first time, Africans in East Africa are willing to spend a little money every week on a popular periodical—a remarkable and not fully appreciated development.

From discussions with visitors it seems that the intended results have been achieved. They were impressed by the range and variety of the exhibits, illustrating the growth of printing in Europe, early contacts between Europe and East Africa and the early printed productions following these contacts. Against the historical

background the work of the Literature Bureau was seen both as an achievement of which East Africa could be proud and as a durable contribution to the development of the African people.

## CYLON

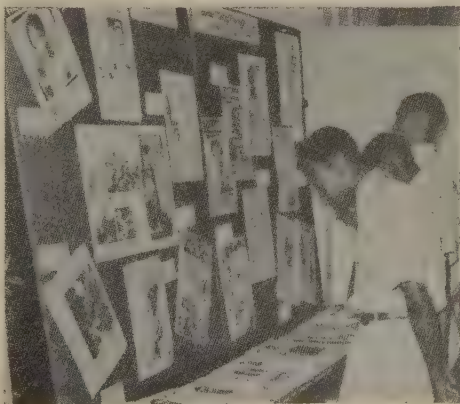
### YOUTH EDUCATION

The World Assembly of Youth has set up an international centre for instructing leaders and organizers in the art of training others in youth work, village and community development, social service, civics.

The house, 'Aloka' which stands on its own 17-acre farm, is situated about 100 miles from Colombo, Ceylon.

The first course at the new centre will be for future trainers in agricultural and village development. Preference will be given to future trainers in: agricultural extension and community services; young farmers organizations and co-operatives; work camps, youth hostels; cottage crafts and small scale industry; agricultural schools and colleges; and rural health and education. The course begins on 23 September 1955, carries on until 19 December. For the period Autumn 1955-Summer 1957 there are six three-month courses in: agricultural and village development; industrial and town organizations; universities and colleges. Stress will be laid on supervised field work, discussions leading to increased knowledge, understanding and skill; practice in training others.

While there will be lectures by the staff and visiting experts, the main function of the faculty is to guide and advise the trainers throughout the series of discussions, field work, practices, reflection, etc., which will



*Material of the East African Literature Bureau on display.*

constitute the course and to make available to them the many resources at and outside the centre.

There is room for three trainers. Separate living quarters for women are provided.

For at least three months each year the centre's facilities will be available to organizations who wish to run their own training courses. Inquiries should be addressed to the WAY Secretariat.

To begin with, English will be the working language, but it is hoped to be able to cater as far as possible for students who have only a basic knowledge of it.

For the first six courses trainers should apply to WAY's National Committee in their country or direct to the WAY Secretariat in Paris.

## INDIA

The Rural Medical and Social Service League of the Stanley Medical College Association, Madras, was founded in 1951 on the first anniversary of the Republic of India.

Each Sunday, groups of members leave the college to give medical aid and do educational work in Alamadi and Panjetta, between 15 to 20 miles from Madras. At each of these centres, a senior professor or an experienced assistant physician works with a few nurses, some ward boys, about 25 medical students, a health inspector, a dentist and a few Boy Scouts. Each week from 200 to 900 patients come from the entire surrounding area. Thus in the past four years modern medical facilities have been provided for some 20,000 people. In addition to this medical work, the league has carried out a programme of education in order to eradicate 'untouchability', to improve sanitary conditions in the villages, and to combat leprosy. The health education programme has been carried out mainly through simple talks with villagers, lectures, films and group discussions.

A summer vacation social education drive was organized by the Social Education Branch of the Directorate of Education, Delhi State, from 16 May-14 July 1955. About 800 students volunteered to use their vacation to work in about 130 villages of Delhi State. The aims of the drive were: better utilization of the leisure hours of the students as well as the villagers; to inculcate a spirit of selfless service amongst the students; to create social consciousness amongst the villagers with the help of these students; to bring home to the villagers the importance and utility of all the welfare and development projects being implemented in

the villages; to increase the general knowledge of the villagers by reading to them from informative and interesting books on various aspects of rural life, and to revive a taste for reading in literates and to teach reading and writing to the illiterate.

The programme covered the following activities: street cleaning; physical activities; village extension work according to the need of the village; organizing literacy groups for those who are illiterate; organizing discussion groups; organizing radio listening programmes and conducting discussion groups on the programmes after hearing; organizing recreational programmes.

In March 1955 the Bombay Social Education Committee held a seminar on the organization and running of social education centres. The topics covered included a discussion of the aims and objects of such centres, their organization and programme, staffing, and the production of literature to serve the literacy programmes of these centres.

## JORDAN

### AFSC VILLAGE DEVELOPMENT PROJECT

In our April 1955 issue we published an article on the work of a team of volunteers from the American Friends Service Committee (AFSC) in a rural settlement project in El Salvador. The AFSC is active in many parts of the world and we give below a brief account of a village development project which the committee has been operating in Jordan with the assistance of a Ford Foundation grant and the support of the Jordan Government.

The project area consists of a group of five small villages—Debbin, Jazazza, Nahle, Reimoun and Kitta—situated some 32 miles northwest of the capital city of Amman and about 7 miles from the ruins of the ancient town of Jerash. The villages have a total population of 3,500 inhabitants.

The project opened in the autumn of 1953 with a small staff comprising members of the AFSC (the director and his wife, and an agriculturalist) and a few Arab workers (an accountant, two trained agriculturalists and, after a few months a co-operative field organizer seconded by the newly created Government Department of Co-operative Societies). The team was faced with the problems which beset so many of Jordan's villages—acute poverty and widespread indebtedness, extremely low agricultural productivity, health undermined by chronic malaria and undernourishment, and, above



all, an apathetic acceptance of all these evils.

The team set to work with a number of agricultural projects—the introduction of disease-resistant grape stock and olive seedlings, the planting of demonstration gardens with new vegetable crops, terracing of steep, strong hillsides, irrigation works, improving the quality and quantity of egg production, and the breeding of local poultry. The team also came to an arrangement with the Department of Co-operative Societies which would make credit available at low interest rates to the farmers through credit and thrift societies in the villages.

Since the scheme started operation the staff has been increased by the addition of two further AFSC members, an Arab rural sociologist, and an agricultural field supervisor, a graduate from the Kadoorie Agricultural School at Tulkarin, Jordan. It is also planned to appoint an Arab field supervisor in charge of training village workers. Not only has the team grown in size but the project has enlarged its scope of activities. Agricultural and construction work continues, always with the active co-operation of the villagers; and an experimental study of visual education methods has begun, a first group of four village workers has now been trained and a programme of work with women is being planned.

In addition to the economic benefits derived from the new co-operative credit programme, the societies which have been set up have given rise to a new spirit of village leadership and activity. Acting through the Management Committee of their co-operative society, the villagers of Jazzaza have completed, with the minimum of technical assistance from the project, the construction of a long-needed road. If the practical value of this road is great, the social significance of its construction is immeasurably greater, since it demonstrates just one example of the new spirit of action which is gradually taking the place of apathy in the villages. It is in stimulating this new type of initiative that the ASFC has perhaps made its most valuable contribution to this village development project.

## MALAYA

### YOUTH SERVICE TEAMS

In order to encourage townsfolk to learn more about rural youth, and in order to stimulate interest in the development of rural communities, the Government Youth Service in

Malaya has encouraged the organization of youth service teams. At present, seven teams make weekly visits to new villages, 'kampongs', and old villages with resettled families.

The project started when schools, churches, Boy Scouts, Girl Guides and various community clubs were asked to send representatives to a special meeting where community development was explained, the villages and 'kampongs' were described and an account of the needs given. Each representative was asked to discuss with his organization the possibility of sending 10 young people as a team to one of the new villages or 'kampongs' in the surrounding area. It was suggested that the teams conduct classes in further education, visit the aged and sick, and organize community sports, concerts and social activities.

Later, team leaders and as many team members as possible were invited to attend an initial training course for three week nights. It was decided to organize teams made up of members of different communities, and each team was allocated one area for its sphere of activity. The question of transport was solved when the bus companies offered free transport at any time, provided that 24 hours notice was given.

Representatives from each team visited their adopted area and met the *penghulu* or chairman of the village committee. They explained their desire to help and told what they proposed to do. The inter-communal set-up, the existing 'felt needs' and the 'perceived needs' of the area were noted.

Each team then planned its opening work very carefully, remembering that its work was not to impress people with their efficiency but to reveal to them what could be done with voluntary effort and, in spare time, to improve living conditions and to produce a civic spirit in the village.

The first contacts were achieved through games, planting flowers and investigating what would interest the villagers. The teams then helped prepare the ground for the subsequent activities of the Adult Education Association and the women's institutes. Classes were formed in embroidery, knitting, arts, crafts and physical recreation. Sports fields and recreational areas were prepared.

Members of the team taught villagers how to make saleable handicrafts so that those who, under existing conditions, were dependent on social welfare, might regain independence and a joy in living.

The future for these 'pathfinder' teams seems bright. Villages, not yet adopted by a team, have been asking when a team would come to help them. A Chinese school and a church

have expressed the desire to form teams. A school brass band has stated its willingness to make regular visits to play for the people. A group of senior scouts has also offered to give concerts in the area. It has been proposed to hold periodical short-term training courses for the members of these teams, so that they might have the benefit of experienced workers to guide them and opportunities to discuss the results of the work already undertaken.

In addition to giving an opportunity for youth service, the teams have succeeded in inspiring local people to contribute to the education and welfare of their own area.

Further information is available from the Youth Leadership Training Centre, Morib, Selangor, Federation of Malaya.

## MISCELLANEOUS

### LATIN AMERICAN POPULAR LIBRARY

One of the most difficult problems in literacy campaigns is the provision of suitable reading material for people who have just learnt to read. The provision of interesting and useful books which are easy to read is one of the best means of promoting the reading habit and of making that habit an instrument of culture.

The Pan American Union is working to this end through the Latin American Popular Library, intended to serve the Spanish-speaking countries of Latin America. As a result of effective co-operation between several of the Union's expert committees in the fields of education, economics, health and social questions, some 40 different illustrated pamphlets, on civics, hygiene, agriculture, social matters, basic knowledge and recreation, have been published and circulated.

These pamphlets are written in a simple and almost colloquial style, free from technicalities. They offer valuable practical suggestions, food for reflection on everyday life, biographical notes and elementary ideas about the sciences. Further, there is a tremendous advantage in the fact that the Pan American Union grants its Member States rights of reproduction of the Latin American Popular Library's booklets, which can be adapted to local needs.

The volumes so far published would form an excellent initial stock for a communal library, and they are obtainable at small cost.

All requests for information should be addressed to: Director de la Editorial Latinoamericana de Educación Fundamental, Union Panamericana, Washington 6, D.C.

### EDUCATION OF ADULTS FOR INTERNATIONAL UNDERSTANDING

A special issue of *Adult Education* (summer 1955, Volume XXVIII, No. 1), journal of the National Institute of Adult Education (England and Wales), London, devoted to this topic has just appeared. The Unesco Secretariat, co-operated with the editor in producing the issue, which contains articles on the work of Unesco, on the role of fellowships, travel, arts festivals and study kits in promoting better understanding among nations, and on programmes being carried out among seamen and in the Gold Coast of Africa.

The journal is available at 2s. 6d., per issue from: The National Institute of Adult Education (England and Wales), 35 Queen Anne St., London, W.1, United Kingdom.

Another recent publication published by Max Parrish and Co., Ltd., London for the Institute will also be of interest to our readers. This is *Liberal Education in a Technical Age* (6s.), which records the findings of a committee of inquiry set up to determine 'the relationship between vocational and non-vocational elements in further education in England and Wales'. Since a very large part of 'further', or youth and adult education in these countries is concerned with education undertaken from motives connected with daily work, it was felt important to determine how far the values of traditional 'liberal' education were to be found as a part of this 'vocational' education.

The resulting report, published under this title, is an important contribution to the study of to how far liberal 'humanistic' studies can be incorporated into education programmes of a utilitarian nature. Copies of the book may be obtained from the institute.

Among other literature recently received by the Unesco Secretariat the following should be of interest: Gold Coast Vernacular Literature Bureau *Annual Report* (Vernacular Literature Bureau, Accra, Gold Coast), *First YWCA West African Conference* report (available from World's YWCA, Quai Wilson 37, Geneva, Switzerland) and *Social Development in the British Colonial Territories* published by H.M. Colonial Office, London.

### HEALTH EDUCATION

Unesco recently co-operated with the Central Council for Health Education, London, in producing a special issue of the Council's *Health Education Journal* devoted to the use of visual aids in educational work with adults. The issue contains 14 articles grouped under four headings: 'The ABC of Visual



Education' with discussions on perception, interpretation and evaluation by M. L. Johnson and A. L. Knutson; 'Still Pictures' with articles on isotypes, posters and filmstrips by Marie Neurath, Kenneth Bird ('Fougasse'), S. D. Rigolo and John Burton; 'Moving Pictures' with articles on cartoons and films, their construction, use and effectiveness by Walt Disney, K. Pickering, Norman Spurr, Julia

and Simon Singer, and Helen Coppen; and the work of Audio-Visual Aids Centres in Puerto Rico, Ceylon and London, described by Fred. G. Wale, Richard Adam and John Burton.

The issue (Volume XIII, No. 1) is available at 4s. 9d., post free from: The Central Council of Health Education, Tavistock House, Tavistock Square, London, W.C.1, United Kingdom.

## UNESCO NEWS

### SEMINAR ON THE ROLE OF THE ARTS AND THE CRAFTS IN GENERAL EDUCATION AND COMMUNITY LIFE

The report on this seminar, held in Tokyo, Japan, from 28 August to 25 September 1954, has recently been published.

The seminar was part of a series of meetings and conferences organized by Unesco with the purpose of stimulating ways and means of promoting education through the arts and crafts. In contrast with an earlier seminar on The Teaching of Visual Arts held at Bristol in 1951, the Tokyo seminar was mainly regional in participation (South-East Asia and the South Pacific) rather than international. Its programme of studies covered the crafts as well as the visual arts, with emphasis on their economic and social implications in addition to pedagogical considerations.

Participants came from Australia, Cambodia, China, India, Indonesia, Japan, Pakistan, the Philippines and Thailand. They included artist-craftsmen teaching in primary or secondary schools, in colleges of arts and crafts, and in centres of community or adult education; university or college lecturers specializing in arts and crafts instruction, and administrators, museum curators and persons responsible for the development of rural and craft industries.

The report gives details of the background, organization, the programme of studies and the proceedings of the seminar, together with a list of staff, participants and observers. It also contains a comparative summary of the reports prepared by the participants on the conditions of education through the arts and crafts in their respective countries and a record of the three major themes of discussion: educational philosophy and practices from childhood to adult levels; the training of arts and crafts teachers; the preservation and development of handicrafts. The report ends with a short evaluation of the results of the seminar and

the text of the 11 recommendations which were adopted.

### ASSOCIATED YOUTH ENTERPRISES

Unesco is at present establishing a system of Associated Youth Enterprises. It is planned that Member Governments, National Commissions and international youth organizations having consultative arrangements with Unesco will submit for inclusion in the system significant projects clearly contributing to international understanding and co-operation, or to the development of social responsibility among young people.

The enterprises may be new undertakings or part of existing programmes, but they should be of an experimental nature and should have a strong impact on the development of work [with young people in a given country or organization.

Eligible to be recognized as associated youth enterprises may be, for example, projects planned within the overall programme of a youth organization, introducing new working methods or activities aiming at a greater participation of young people in community life (health campaigns, improvement of housing conditions, literacy campaigns, etc.) as well as projects promoting the knowledge of young people about national and local life (national and local government, public institutions and community organizations, etc.). Enterprises may also include experiments in the field of international education for young people, such as: new ways and means of studying international problems; promoting foreign student participation in national and local activities; the creation of international youth centres; the training of study-group leaders.

Enterprises will be carried out by national or local organizations and institutions. However, Member Governments, National Commissions and international youth organizations through whom they are submitted will be

considered as sponsoring agencies and will supervise the active co-operation of these enterprises in the system. Special assistance from Unesco will be administered through the sponsoring agencies.

As assistance from Unesco to all Associated Youth Enterprises, the Secretariat will: put at the disposal of the organizers such technical information as is available in the form of regular publications, information letters and similar source materials; answer any inquiries on specific matters within its competence, or refer inquiries to agencies or organizations which may be in possession of the information desired; make available to organizers, upon request, technical or other information on a specific associated enterprise, or samples of material produced by it.

To selected enterprises, at the request of the sponsoring agency, Unesco may render special assistance in the following ways:

*By sending experts:* In 1956 Unesco will provide, upon request, the services of three experts for a period of six months each. These experts may be assigned to assist the Government or National Commission in the setting up or development of youth services and institutions directly operated by the Government or National Commission, or may advise and assist associated enterprises for which the Member State or National Commission has assumed sponsorship.

*By granting fee contracts:* In 1955-56 Unesco will conclude contracts with a number of international youth organizations to enable them, within their Associated Youth Enterprises, either to launch experimental programmes in international education and social development, or to carry out an objective evaluation of such experiments.

#### VOLUME VII OF 'STUDY ABROAD: INTERNATIONAL HANDBOOK, FELLOWSHIPS, SCHOLARSHIPS, EDUCATIONAL EXCHANGE'

A new edition of *Study Abroad: International, Handbook Fellowships, Scholarships, Educational Exchange* is to appear in October 1955, giving information on over 50,000 international fellowships and study grants offered by international organizations and over 60 governments and territories.

As the previous issue of this handbook appeared some 18 months ago, the new edition contains a considerable quantity of new information on available grants for study in foreign countries.

The usual indexes should greatly assist teach-

ers and students in finding the grants most suitable for their requirements.

#### 'SO YOU ARE GOING ABROAD'

Unesco's Exchange of Persons Service recently published a colourfully illustrated folder entitled *So you are going abroad*, a handy guide for a study tour abroad.

This folder especially prepared for over a thousand manual and non-manual workers who are taking part this summer in Unesco's study tours in Europe gives in simple informal style useful advice to individuals who are travelling abroad on study tours.

Organizers of adult education programmes may wish to see copies of this folder as offering possible suggestions for the orientation of adults who wish to study abroad for brief periods.

#### TRAVELLING REFERENCE LIBRARY OF VISUAL MATERIALS

In accordance with recommendations made at the Unesco Seminar on Visual Aids in Fundamental Education held in Sicily in September 1953, seven travelling reference libraries of visual materials were assembled by the Secretariat and are being made available to Member States at their request. These libraries will be made available to requesting Member States in each of the following regions: East Africa, Central American and Caribbean area; South America, West Africa, South-East Asia, Middle East, South Pacific. The libraries will be on loan for a period of six weeks to any one centre in a receiving Member State. Centres which have asked to receive the libraries have been requested to submit to the Secretariat of Unesco a detailed report giving comments and criticisms as to the usefulness of the libraries as a source of information, noting what contribution it has been able to make to the centre and what action or improvements may have resulted from it both as regards the production of visual aids and their use in fundamental education.

#### TECHNICAL ASSISTANCE

##### *Somalia: Fundamental and Nomad Education*

Somalia, a Trust Territory of the United Nations under Italian Administration, is to achieve autonomous government in 1960. Two-thirds of the population consist of nomads who occupy two areas of the territory, one south of the Juba river and the other north of the Webi Shebeli. The Mesopotamic



region, on the other hand, is inhabited largely by sedentary and semi-nomadic groups who cultivate sorghum and raise live-stock. The main task of the Italian Administration is to help the Somali people when they achieve their autonomy in 1960, to reach as sound a basis for progress as possible.

As a result of the United Nations Technical Assistance Mission in 1951 Unesco was called upon to develop fundamental education, first among the more stationary groups of the Mesopotamic region. This project has been operating since January 1954, with headquarters at Dinsor. This is an important commercial and administrative centre with a number of small local industries such as pottery, leatherwork, ironwork, woodcarving and weaving. A sub-project has been started in 1955 at Casahderre, some 60 kilometres from Dinsor, with the object of settling the semi-nomadic population which migrates every year during the dry seasons.

The Dinsor centre has a dual objective: to train local personnel to undertake fundamental education work in the territory, and to develop the community and its surroundings on a pilot project basis. The programme includes economic activities (agriculture, construction, handicrafts), general culture (literacy, geography, history, science, audio-visual aids, a library) and recreational activities. The agricultural programme is now virtually a project in itself. The use of the plough has been introduced for the first time. Seventy-five fields, three to five hectares each, are expected to be ploughed between 1955 and 1956. The 75 fields correspond to the same number of families. Demonstration farms have been set up at Dinsor, Casahderre and Mizra. With the help of American Point Four geologists the first well is to be drilled at Casahderre to provide more permanent water supply and so encourage the people to settle.

The problem of the purely nomad population, though separate, will in time be related to the existing fundamental education programme. Education of nomads must of necessity be on a mobile basis. Well-equipped vehicles will be used for demonstration and training purposes. This will differ from the Dinsor Fundamental Education Project mainly in the techniques to be developed and applied to people who are obliged by environmental conditions to lead a nomadic life. The present director of the Dinsor centre, who has been provided on Technical Assistance funds, is a Mexican, Dr. Barrera Vasquez, whose excellent work has been largely responsible for the considerable progress already made in the Mesopotamic Area of Somalia.

## *Ethiopia*

The Ethiopian Government has undertaken a thorough survey of the status of educational institutions throughout the country and has prepared an exhaustive report on the subject. While the authorities are determined to extend educational opportunity throughout the whole of the Ethiopian empire, it has been recognized that expansion must be controlled by an overall long-term plan. The basic problem is to strike a balance between the two main objectives: the desire to spread opportunity for basic education as widely as possible; the need to produce a nucleus of the population educated at the middle school and higher levels to meet the leadership needs of a rapidly progressing society. At present the student capacity at the higher levels of education greatly exceeds the qualified output of the secondary schools. In order to adjust the balance, plans are in hand, not only to increase the capacity of the middle schools in terms of accommodation, teachers and teaching materials, but to set up a controlled system of expansion of basic education. This term is used to describe a variation of fundamental education operated through the community schools and closely linked to education of adults as well as children. The principles of the plan have been laid down in a special report, under the following heads: the community school must serve the entire community in which it is located, adults as well as children and youth; the purpose of the community school is to improve the life of the community which it serves; the curriculum of the community school must grow out of the problems and the needs of the community and the country; the community school should be the centre through which the various efforts of the government to improve the life of the community should be channelled.

The development of this 'controlled expansion', as it is officially called, must of course depend largely on the availability of trained personnel who can develop an experienced corps of teachers and community leaders equipped with techniques suitable to the needs of the country.

Technical assistance has been requested of Unesco in the fields of teacher-training, curricula, preparation of basic textbooks in health, hygiene and science, and in adult education. It is also proposed that the fullest use be made of the experience gained in other countries where the community school idea has been in operation. Apart from the study of foreign reports it is intended to invite community leaders from other countries to Ethiopia and

to send Ethiopian specialists abroad to study and observe. This policy of extending educational contacts internationally has led to Ethiopia's joining Unesco, so becoming the seventy-fourth Member State of this Organization.

*Philippines: National Training Programme in Community Education Leadership*

The Unesco Technical Assistance Mission in the Philippines has recently completed a successful National Training Programme in community education. This consisted of an interim course for adult education supervisors, 41 of whom attended from as many provinces. There are 52 provinces in the Philippines. The programme was planned by the Unesco staff in co-operation with the Bureau of Public Schools.

During an intensive 10-week course the trainees were given an insight into the ideals of community education, problems of community development and an appreciation of the various approaches and techniques pertinent to varying situations. They acquired a working knowledge of a number of skills needed by a leader in community development, particularly in the fields of agriculture, group discussion, leadership, fundamental education, organization and evaluation techniques. They also developed materials to be used in their respective spheres of work when they returned to duty in their own provinces. As the majority of trainees who attended were adult education supervisors in their own provinces, the importance of this course for the future development of adult education in the Philippines is obvious.

The March 1955 issue of the *Quarterly Bulletin*, published by the Philippines Association of School Superintendents, devoted a 70-page report to this programme of training. Because of its success a second national training programme has been mapped out for grammar and normal schools and for selected elementary science teachers.

*Libya: Adult Education in the Fezzan*

Striking results have been obtained in the field of adult education in Libya. Whereas in April of 1954 there was not one adult education centre in the Fezzan, the Unesco Technical Assistance Mission has organized 18 such centres, six technical workshops, four demonstration garden plots, a tailoring centre, classes for instruction in health and hygiene, regular sports and audio-visual sessions and teacher training courses which operate on a regional basis. Special stress is placed on the co-ordination of general education with instruction in agriculture.

In addition, attendances are increasing at evening literacy classes. These are conducted at most centres after sunset to suit the convenience of villagers who work during the day. The classes are graded according to the level of literacy attained by the groups. Radio music and news are big attractions after the lessons. These audiences—consisting on an average of 30 to 40 people—are beginning to take a lively interest in happenings beyond their oases, thanks to radio.

*Nicaragua: National Pilot Project in Fundamental Education*

A national pilot project in Fundamental Education is being set up by the government of Nicaragua. The region to be covered lies along the lower reaches of the River Coco. There are 42 rural communities in an area of 3,000 square miles, with an overall population of 4,800, mainly Indians. These little communities include Cabo Gracias a Dios and Cabo Viejo where Columbus landed on his fourth voyage of discovery.

The nucleus of the Fundamental Education Centre is to be provided by 10 Nicaraguan Graduates of the Unesco Patzcuaro centre (CREFAL) in Mexico. It is hoped to train leaders and teachers who will develop similar projects later throughout Nicaragua. The project is being operated with Unesco assistance and in close co-operation with the Point IV mission from the United States of America.

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